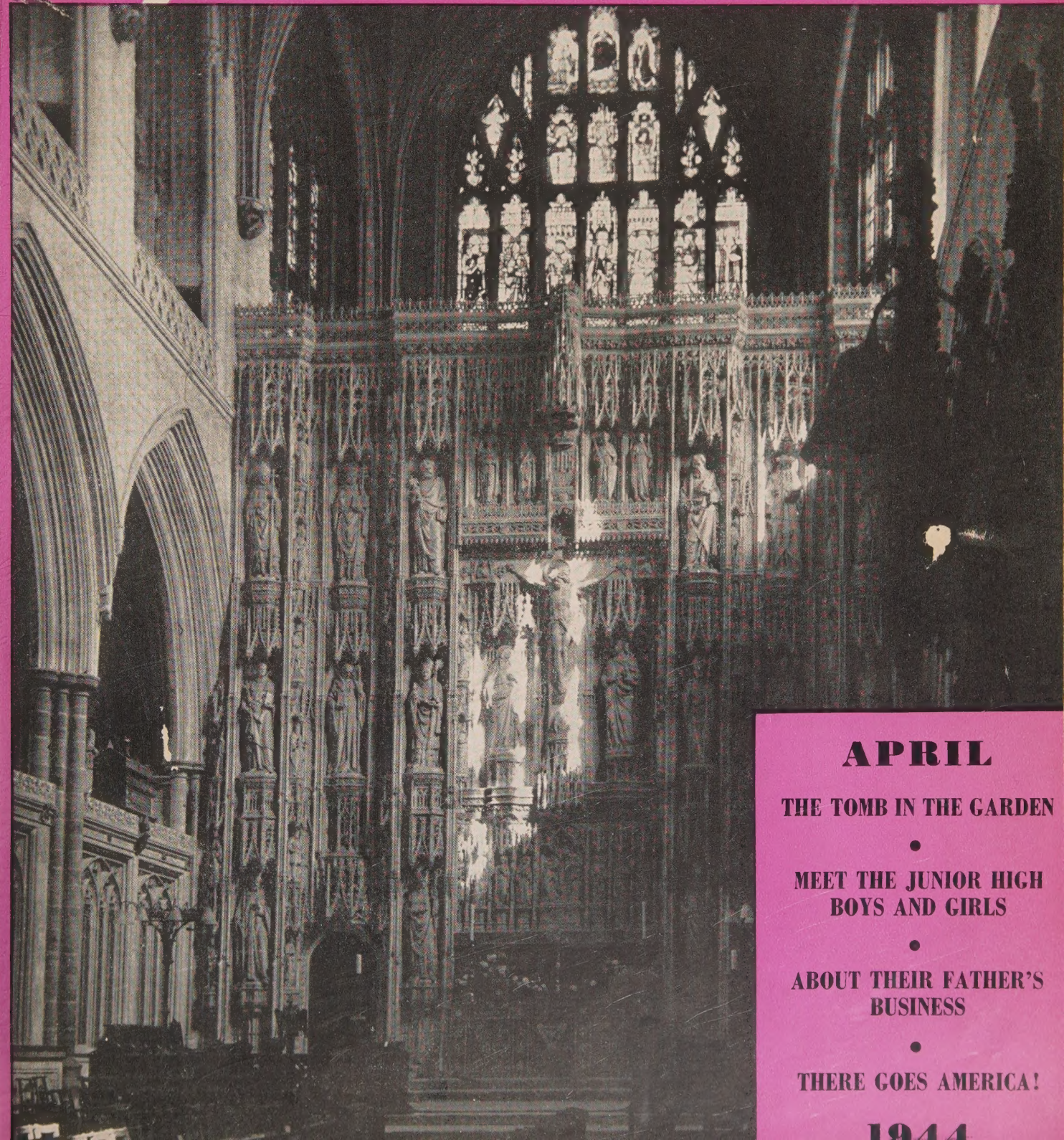


Baptist Leader

CBBD

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APRIL

THE TOMB IN THE GARDEN

•

**MEET THE JUNIOR HIGH
BOYS AND GIRLS**

•

**ABOUT THEIR FATHER'S
BUSINESS**

•

THERE GOES AMERICA!

1944



EASTER MORNING

Painting by Schmid

TREAD SOFTLY, if you would enter this tree-sheltered, spring-kissed garden, for what is taking place within it is so supernal in character, so tenderly personal and at the same time so universal in significance, that it well-nigh passes beyond the power of words to describe.

With the first signs of dawn, Mary Magdalene had hastened to the tomb. She had found the stone rolled away and had reported that fact to the disciples. Then, in her sorrow-induced confusion, she had asked him whom she had taken to be the gardener what had become of the body of Jesus. She had hoped to prepare his body more fittingly for burial, but the open tomb had made her fear that his enemies had stolen it, and were at that very moment subjecting it to some indignity.

Then she heard her name, "Mary"; and not her name merely, but her name uttered in the quiet tones of him who had forgiven her all her sins, and to whom in gratitude she had pledged

all her heart's devotion. On recognizing her Lord, her impulse was to catch hold of him, to hold him fast, to make it impossible for him ever to be out of her sight again. But the gently firm words, "Touch me not; for I am not yet ascended to my Father," restrained her. Looking at the speaker more closely, she saw that it was Jesus. There was no mistaking his kindly face, or his hands and feet which bore so plainly the marks of the nails. It was indeed he, but now his whole being was transfigured; it was a spiritual and glorified being, the risen Christ, who talked with her.

With the beginning of her understanding of what this meant—her Lord risen from the dead that he might be with his disciples forevermore—she fell upon her knees in adoration. That which she saw with her eyes would presently vanish from her sight, but that which she saw with her soul would be her perpetual and most precious possession.

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LUTHER WESLEY SMITH, *Executive Secretary*

Editorial

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MARGARET M. CLEMENS, *Editor's Leader*
STANLEY A. GILLET, *Young People's Leader*
MILES W. SMITH, *Adult Leader*
JOHN CALVIN SLEMP, *Teachers' Materials*

This Month

■ **Where Will They Find the Churches?** Those who return from the war will look upon the world with various attitudes. Will the church be ready to help them? Robert Newell Zearfoss has some interesting remarks on the subject.

■ **What Shall We Do for Children's Day?** This question is becoming urgent in every church school. Frank E. Johnston, Director of Church School Administration, suggests some answers on page 10. Very soon the annual Children's Day service, this year entitled, "The Bible Speaks," will be in your hands. It exalts the Bible and provides an opportunity for the children to recall some of their church school teaching.

■ **Intermediates Also Need a Program,** although the church may sometimes forget them. Clarence B. Gilbert tells about one church that suddenly awoke to the fact that it was losing its intermediates. The members did something about it.

■ **The Child's Bible Grows Larger.** How big is one's Bible? Blanche Hoke points out that it is only as large as one's acquaintance with it. The juniors' Bible should be much bigger than that of a beginner. Next month in a companion article Miss Hoke will discuss the size of the teacher's Bible.

■ **Helping Beginners to Worship,** by Esther Freivogel helps us to understand better those fleeting yet meaningful moments when the little child draws near to God.

■ **Dramatics for Such a Time As This** may be the answer in helping to keep young people occupied profitably in their leisure time. Lucy Wetzel McMillin has many good suggestions to offer.

■ **Church Loyalty** is one of the most important of the many loyalties to which people owe allegiance. Raymond Veh discusses this phase.

Baptist Leader

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No. 1

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Ministers, teachers, other professional men and women—enlist now, and recruit others for leadership!
Riley W. Geary, A.M., Executive Secretary
927 Beacon Street, Los Angeles 15, Calif.

■ Every church in the Northern Baptist Convention is urged to observe May 7 as World Order Sunday. The Council on Christian Social Progress has launched the "World Order Crusade" to encourage in local churches the study of problems relating to world organization and to request each church member to express his opinions to those whose influence will count in fashioning the postwar world. Special emphasis will be laid upon these aims on May 7.

■ England's traditional barriers of class distinction are "on their way out," according to Dr. Guy Emery Sipler, editor of the *Churchman*, semimonthly religious periodical published in New York. Speaking at a testimonial luncheon following his return from a four-week visit to Great Britain as a guest of the British Ministry of Information, Dr. Sipler said that the present war has "literally shaken the people of England out of their complacent acceptance of social order remote from any resemblance to a kingdom of God on earth."

■ The Archbishop of Canterbury, Dr. William Temple, has suggested that an effort should be made to make religious services "more intelligible" for returning servicemen and women. For example, an introductory explanation should precede the recitation of psalms and the reading of the Scripture lessons.

■ The second annual observance of Religious Book Week will be held May 7-14, it was announced in New York City by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, sponsor of the project. Eight special committees of prominent clergymen, educators, authors and librarians representing all faiths, have been appointed to select two hundred outstanding religious books. The selections will be divided equally among books of Protestant, Roman Catholic, Jewish and good-will interest. In each group, forty volumes will be classified as adult and ten as juvenile. During Religious Book Week the selected volumes will be exhibited in various cities.

■ Plans are under way to call upon married women with teaching experience to alleviate the shortage of more than 150 church school teachers in the Missouri Synod of the Lutheran Church, it was reported in Springfield, Ill., at a meeting of synod officials and clergymen from all parts of the United States and Canada.

During the three-day session several papers were read before the assembled churchmen emphasizing the need for Lutheran unity in the postwar world. The conferees learned that 196 of the synod's ministers are chaplains in the service, 100,000 of its men and women are in the armed forces, and 60,000 of its members away from home on defense work.

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Many discerning people who have material resources they wish to safeguard and at the same time place where they can be used ultimately for missionary purposes have repeatedly demonstrated their approval of the conservative methods of the denominational agencies in the handling of their Annuity Funds. This favorable attitude is reflected in the following letter to this Society:

We desire to set our house in order, be our own executor as far as possible and place the property God has entrusted to us with institutions that are carrying on the work of Christ's kingdom. Therefore we enclose our check for \$2,400.00 for another annuity as per application. As we are not sure of the current rate, we left it blank, but the regular rate is satisfactory.

May God continue to guide and bless all the work of The American Baptist Home Mission Society.

Sincerely yours—C.L.G.

Information concerning annuities and legacies gladly furnished upon request without obligation to the inquirer.

G. PITT BEERS, Executive Secretary

The American Baptist Home Mission Society

212 Fifth Avenue, New York 10, N. Y.

OF INTEREST TO BAPTISTS

■ The Protestant foreign mission enterprise of the future must present to the world a united front, manned by a unified personnel and backed by the pooled "spiritual and material resources of the church of Christ," Dr. William Axling, Northern Baptist missionary recently repatriated from Japan, told some six hundred leaders assembled in Chicago for the fiftieth annual convention of the Foreign Missions Conference. The missionary made some interesting comments on the Japanese Christians.

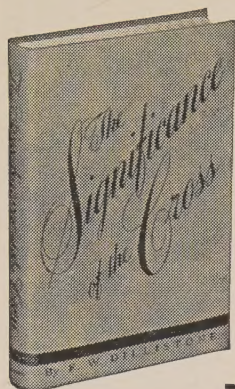
Dr. Axling voiced utmost confidence in the ability of native Japanese Christians to carry on the work of the church in that country. "I venture to predict," he said, "that in the future the great adventures and forward moves in the field of interchurch fellowship, church union and ecumenicity will take place not in the West where the mind and the patterns are set and fixed by long tradition and historical precedent, but in the East where the mind is flexible and action is unhampered by traditional groups. They have already far outstripped us in these fields."

■ A plea to church councils and ministerial associations throughout the country to organize groups of laymen and laywomen as volunteer hospital workers was issued in New York by the executive committee of the Federal Council of Churches. Commending the activity already being carried on by nurses' aides and other volunteers, the committee stressed the urgent need for additional help. "We recommend such service especially to the men of the churches who may fulfill in this way both their special wartime service obligation and their continuing obligation to the Church of Christ," the appeal stated. "Though the form of serving may be humble, it is necessary now in order 'to heal all manner of sickness' by binding up the broken bodies and spirits of mankind."

■ A "Servicemen's Edition," believed to be the first of its kind to appear in any religious journal, has been inaugurated in Adrian, Mich., by the *Michigan Christian Advocate*, official weekly publication of Michigan Methodism. Printed on opposite sides of one page, the servicemen's section carries condensed news and features of the preceding month, and other items of interest to Michigan Methodist men and women serving in the armed forces. Concise enough to be enclosed in personal letters, it will be published in the first issue of each month. Many service people will thus be able to keep up with the home church.

April, 1944

An Important Spring Reading List



THE SIGNIFICANCE OF THE CROSS

By F. W. Dillistone

A unique restudy of the New Testament's interpretation of the Atonement. Placing it in its biblical context makes possible a vivid and dramatic portrayal of its threefold meaning—a legal transaction, a dramatic victory, and an exhibition of love. Off press April 7.

\$2.50

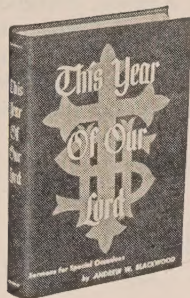
THE MANNER OF PRAYER

By William Douglas Chamberlain

What Everyone Wants to Know About Prayer

This book is a simple and helpful explanation of that basic need in man's daily life and a study of what the Bible tells him to believe concerning it. There is no exhortation, no collection of prayers. The book is a clarification of the meaning of prayer and its spiritual value to the individual. It is admirably suited for use by study groups who want to know more about the doctrines upon which their faith rests. Off press April 7.

\$1.50



THIS YEAR OF OUR LORD

by
Andrew W.
Blackwood

\$2.00

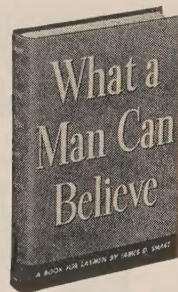
Sermons for Special Occasions

A collection of sermons to help the minister deal with the problems of the times at special observances. The aim is practical and the style simple.

WHAT A MAN CAN BELIEVE

by
James D.
Smart

\$2.00



What is the importance of religious belief in the conduct of man's life? The author answers that, for well-organized action, it is essential for man to know what the Bible says about him. Off press March 24.

Helpful Books for Parents

OPENING THE DOOR FOR GOD

By Herman J. Sweet

\$1.00

A Manual for Parents prepared on the basis of questionnaires sent out to a representative group of Christian parents. It lays emphasis upon the parents' own faith and life rather than upon cut-and-dried answers to children's questions. There are many practical suggestions for guiding children into Christian faith and life. Off press March 10.

OLD TESTAMENT BIBLE LESSONS FOR THE HOME

By Margaret Dager Lomas

\$1.25

Twenty-six carefully chosen Old Testament stories vividly told for the children of families for whom regular attendance at Church and Sunday School is of necessity difficult. Included with each story is a Bible text, a practical interpretation, a Scripture memory passage, a prayer, and a neighborhood project. Off press March 7.

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OF INTEREST TO BAPTISTS

■ Camp Wycliffe, a summer school at
Bacone College, near Muskogee, Okla.,
carries on an institute of linguistics in
order that missionaries may be trained
in the principles for the study of a lan-
guage. Such a background will enable
them to go to the one thousand tribes
in the world who never have heard the
gospel and whose languages have not
been reduced to writing.

■ A mistake was made in the article,
"Recruiting for the Ministry," by J.
Melvin Prior, that began on page 8 of
the February BAPTIST LEADER. On page
9, in the list of committee members
given, the name of the Rev. R. E. Wil-
liamson, Executive Secretary of the Bap-
tist Missionary Convention of the State
of New York, should appear in place of
Dr. Roy C. Williams.

■ Representatives of the youth depart-
ments of several Protestant denomina-
tions have been appointed to serve on
the new Girl Scout Protestant Advisory
Committee. Our Baptist representatives
will be Miss Elsie P. Kappen, Secretary
of Missionary Education of the Baptist
Youth Fellowship, and Miss Pearl
Rosser, Director of Children's Work for
The American Baptist Publication So-
ciety.

What Our Ministers Are Saying About "Lawsonia"

"To me it is the finest thing the de-
nomination has contemplated in this
generation. It will unite thousands of
people to the bonds of Baptist fellow-
ship. I want to shout a thousand times
ten thousand amens and express the wish
and prayer that it may be realized this
coming summer. It seems to me that
the name of some outstanding Baptist
ought to be connected with it—'Judson
Hills,' or 'Judson Green.'"

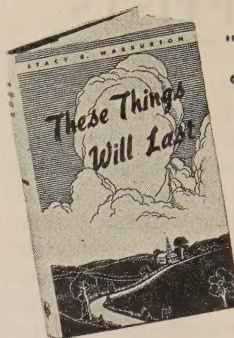
—ERNEST A. ELWELL
Broadway Baptist Church
Paterson, N. J.

"I want you to know that I am much
interested in the plan for 'The American
Baptist Assembly.' It is a great pro-
gram and I am for it."

—C. OSCAR JOHNSON
Third Baptist Church
St. Louis, Mo.

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as 'Northern Baptist Assembly' will be
one of the most helpful for our churches
that the Northern Baptist Convention

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"If every member of a
congregation would
read carefully this vol-
ume I would predict
that its missionary
enthusiasm would be
doubled."

—Hillyer H. Straton

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- June 20-27. Baptist Youth
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- July 1-4. Laymen's Conference
- August 8-16. Christian Education
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(Including Missionary Education)
- August 17-25. Missions
(Including Missionary Education and Evan-
gelism)
- August 26-September 4. Sources of Per-
sonal Christian Growth — Bible
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has ever undertaken. I am tremendously thrilled at the prospects."

—M. HEATH TADLOCK
Emmanuel Baptist Church
Batavia, N. Y.

"We have needed something like it for years. No money figure can tell the story of what it can do for us."

—FRANK S. HALL
First Baptist Church
Cambridge, Ohio

"This thing is surely of God. Let us pray that it may do as much for our folks as Ridgecrest has done in the South."

—AMBROSE M. BAILEY
First Baptist Church
McMinnville, Oreg.

"... quite a thrill! Surely great things will come from this adventure."

—ELMER KIRKPATRICK
First Baptist Church
Pratt, Kans.

"I believe that such a property and program as you propose will be one of the finest things we can have to give unity to our denominational work."

—SHIELDS T. HARDIN
First Baptist Church
Olean, N. Y.

"Thanks for the copy of the plan for a great summer center for Northern Baptists, which, in my judgment, is an excellent idea. I hope and pray that the Lord will bless this noble enterprise with the favor of his guidance and wisdom in all its undertakings for the advancement of his cause in our churches."

—G. W. MCPHERSON
South New Berlin, N. Y.

■ Scripture reading is a responsibility of the home, not the schools, Vancouver school trustees believe. The opinions were expressed when the Regular Baptist Church forwarded a letter to the school board asking for Bible reading in the schools as an aid in preventing juvenile delinquency.

School Superintendent H. N. MacCorkindale said that parents must assume their share in the formation of a child's character and recommended that regular Bible reading should take place in the home. "Less than a quarter of a child's life is spent in school," he said. "We are asked to take this responsibility, whereas, as far as democracy is concerned, the home is the unit around which society is built. The home must take its share in child guidance."



Vacation Church School TIME NOW TO CHOOSE TEXTS!

Judson Keystone Vacation Church School Texts

Planned by the Curriculum Committee of the Council on Christian Education of the Northern Baptist Convention. Approved for use in the Unified Program.

THE THREE NEW TEXTS FOR THIS YEAR ARE MARKED *

FOR BEGINNERS

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By Elizabeth McE. Shields
God's Plan for Happy Homes
By Elizabeth McKinney

FOR JUNIORS

Worshiping God
By Grace Smeltzer
We Would See Jesus
By Kate Payne Owens
*Choosing God's Way
By Doris Clore Demaree

FOR PRIMARY

Stories of Jesus
By Bertha C. Anderson
Learning More About God
By Louise Linder
*Bible Friends and Friends Today
By Dorothy W. Meserves

FOR JUNIOR HIGH

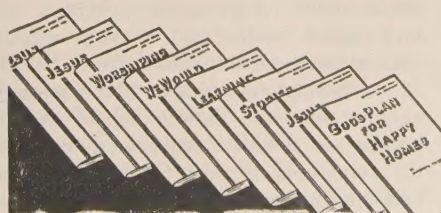
Jesus the Great Leader
By Mae Shane and Irene Jones
Jesus Taught Them, Saying—
By Ruth Schroeder
*The Christian's Guide Book
By Dorothy Pease

Each of these texts is a ten-session course, with Bible emphasis in each lesson and suggested activities for every session.

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CLOTHBOUND TEXTS FOR FOUR-WEEK SESSIONS

BEGINNER—God's Friendly World By Margaret M. Clemens	\$1.00	PRIMARY—Jesus and His Friends By Nan F. Heffin	\$1.00
JUNIOR HIGH— Discovering God in the Beautiful By Nathana L. Clyde	\$1.50	PRIMARY— Working with God in His World By Margaret S. Ward	\$1.50



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VISITORS WELCOMED AND INTERVIEWED



ACCURATE RECORDS ARE EASY TO KEEP!

From ADVANCE to



A SNACK IN THE NEW NURSERY



WHILE THEIR MOTHERS TEACH

Photos by Ralph Berry

FOR ONE whole, long year the Immanuel Baptist Church of Los Angeles tried the Church School Advance Plan. Not even the slightest result was discernible. Finally, on one Wednesday night, the pastor told those members who were at prayer meeting about the desperate need for a leader in this church school program. He asked them to pray earnestly about it. Even as they bowed their heads and followed his request, the prayer was answered. Miss Josephine Steenrod had come to prayer meeting with a heavy heart. She wanted a *big* job to do—something that would challenge her, something that would help other people, too. And as she prayed, she suddenly asked herself the question, “Why don’t *you* volunteer?” Here was an important job, a worth-while one. She could not ignore its challenge. From that night, the story of the great achievement of the Immanuel Baptist Church School and the

story of that leader are one. Oh, no, you couldn’t ever get Miss Steenrod to admit that any credit belongs to her! When you talk with her, you might get the idea that the 40 per cent increase in enlistment in their church school during the first year that she was chairman just—well, *happened*. But you and I know that such things don’t just *happen*!

Miss Steenrod must have been full of new, good ideas! For during her first year, many features were added to the church school program. They are plans that you can use in making your church school grow, too. First of all, she planned and executed with the pastor a streamlined, co-ordinated program, fitting church school and worship service into a two-hour schedule, from 10 till 12 on Sunday mornings. She was very anxious that the church school should become a definite, integrated part of the Immanuel Baptist Church, and the first step necessary in realizing this goal

was to co-ordinate these two services—the teaching, the worship—into *one*, to help church school members realize that just church school without worship was not enough, to interest those eligible children, who were just attending worship service, in the school sessions that preceded the worship hour. And it works!

Each Sunday morning at 9:30, ten or fifteen women meet to pray for the definite objectives of their church school. This is a whole half-hour before Sunday school—but not too early for these more than a dozen loyal mothers, who realize how much the church school has to offer their children and who can at least help the school by praying for it. Their interest and unfailing loyalty have made an impression on the Sunday school teachers. Such an example always inspires people! These prayer-mates listed the objectives for which they wished to pray, and when the goals were reached,

or the obstacles overcome, they marked that prayer "answered." During one year, at least twenty-five of these specific objects of prayer were answered, many of them with remarkable directness. For example, there was the time, early in the year, when the church school staff was riddled with vacancies. A Junior Department teacher just had to be found! Miss Steenrod told the prayer group about the need. They prayed, and this is what happened: during the very next week a young woman of the church membership who had been inactive and apparently uninterested for a long time came to the Director of Christian Education, and said, "I want to go to work in the Sun-

of refusing! Here was a way to show the church school how much they appreciated that beautiful new nursery. These young mothers—and some fathers, who help, too—made devoted church school teachers.

As the school began to grow, Miss Steenrod decided that the records must be kept accurately if she was to know exactly what was happening to their school—so she revolutionized the records! The system has now been standardized by the use of Judson Press roll books in all classes. There were a number of high school girls who were losing interest in Sunday school, and now they are secretaries in various departments,

advance wasn't the only hard worker at Immanuel! Pastor Fred Kinell attended every meeting of their Advance Committee. He started a class in the meaning of church membership, exclusively for juniors and junior high young people. He devised a system of "block wardens" who are responsible for helping every child in his block get to Sunday school in some church. He distributed throughout the congregation a publication of reviews and previews of the church school advance endeavor. In fact, Pastor Kinell gave time, ideas, and good moral support to every project undertaken! Why? Because he realized how vital in any church is its Sunday school

ACHIEVEMENT

By
BETH GRANT

day school. I wonder if there is a place for me." If you sometimes wonder about prayers being answered, ask those mothers at Immanuel Baptist Church, for they know about them.

Something happened to the teachers in that church school! Just as all teachers do, some had been careless about preparing their lessons. They just didn't have *time* to study! And besides, what difference did it make? Then some were always about five minutes late, every Sunday morning. But somehow, when they heard about those busy women who always managed to get to their prayer meeting on time—even though it was a half-hour before Sunday school time—and how they prayed for each teacher, that her life might be consecrated, her lessons well prepared, personality radiantly Christian, well—they just *had* to be loyal! Many of them did not miss a single Sunday during the year!

One great need of their church school was for an attractive nursery, and for teachers of the very young children. The tiny tots were having to use a dark, dingy room next to the kitchen for their Sunday school. But as the Advance Plan began to work, and new children were enrolled, the old-timers became self-conscious about that room and decided to brighten it up a bit. A glass door now lets in plenty of sunshine. Pastel paint, plus some nursery pictures and kiddy furniture made that room look like new! Every mother who brought her children to that nursery was impressed with the loveliness of the room—and when the people who had so kindly fixed the room for their children approached these young mothers about teaching in the Cradle Room, they could not think

helping the superintendents in a number of ways. Enrollment desks, conspicuously placed, and attractively decorated, are recruiting centers for the new members as they are reached through the Church School Advance program. At these desks every visitor is given a card, inviting him to return. Their names, along with those of other prospects, were given to church visitors, who contacted 1,182 homes in a "doorstep calling" campaign. They left the pamphlet, "Listen, Dad," and a church bulletin with each family, along with a personal invitation to attend the Immanuel Baptist Church. A friendly, neighborly letter went out to over two thousand homes in the vicinity of the church, another to the church membership, and one to the parents of church school children. Thus, contacts galore were made for the church school—and it works!

You would think Miss Steenrod would have run out of ideas by now—but there is where you're wrong. She saw to it that a neatly mimeographed church school yearbook was issued, bearing a roster of teachers and officers, and a calendar of the year's events; calling attention to the leadership training schools, dates for teachers' conferences, and promotion days. A handy list of publications for use in church school work was also included in the yearbook. A church library is being assembled for the use of teachers and pupils. Home study courses have been suggested. When new church school teachers are enlisted, they are dedicated in an impressive service, and each receives a printed commission. Whew! All that—in a year!

The leader of this church school

and the training it offers children, young people and adults. He knows that every Sunday school enlargement plan that is actually given a fair trial "works"—for the good of his church!

When the new Achievement Plan came out, Miss Steenrod studied it carefully, shaped her plans according to its suggestions. The good beginning that was made in their church school under the old "Church School Advance Plan" gave them a wonderfully big start toward the goals set forth by the Achievement Plan. During November of last year, when this new plan was introduced, Miss Steenrod explained the new, and higher goals, to all of her co-workers—teachers, officers, members of the Board of Christian Education. Now, each month when the Board of Christian Education meets, it lays out specific plans for the month ahead, according to the Achievement Chart. Their plans are then passed on to other boards and leaders in the church. This board has checked carefully to discover just how many goals have *already* been reached. They study the new plan each month, point by point, as has been suggested, and after they see where they stand on that particular point, they plan how best to use the ensuing month to bring their school up to perfection in that respect. The goal of a graded school, for example, was checked off immediately—for during the church school advance, that goal was attained. Thus they are building, along Achievement lines, upon the thorough foundation laid along Advance lines. And if by any chance you have doubts in your mind about whether this Achievement Plan will really help your church school, just ask Immanuel, for they *know* it works!

MY FRIEND led me out of the Damascus Gate. We turned right to follow alongside Jerusalem's old wall, and presently we stopped opposite a small hill on the north side of the road.

"Gordon's Calvary," he said, pointing to a rugged ridge at the far end of a small field. "To the right is Jeremiah's Grotto and to the left is the Garden Tomb. If you will look closely, you will see the hill is shaped like a skull."

I looked carefully at the bleak, limestone mound. A little distance from the hill's base was an oval grotto which resembled the mouth of a human skull. A cliff projecting above it answered for a nose, and two caves, one on each side of the cliff, resembled eye sockets of a human countenance.

"And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two others with him . . ." he repeated meanwhile from the Gospel of John (John 19: 16-18).

Recovering from my surprise at the striking correspondence between the description found in the Scriptures and the physical appearance of this hill which easily might have caused it to be known anciently as the "Place of the Skull," I found my voice and inquired, "What is the history of this place?"

"It is called Gordon's Calvary after General Gordon, an Englishman, who remarked its skull-like resemblance and identified it with the place where Jesus was crucified. There are many arguments in favor of it, but the most convincing one seems to be the ancient, private, first-century Jewish tomb found near by. The Gospel of John tells us: 'Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus . . .' (John 19: 41-42). You may see the tomb, believed to be Joseph of Arimathea's. It lies over there," my friend said, pointing again to the left of this bleak cliff.

"I will take you to the Garden Tomb now," he went on.

A five minutes' walk brought us to a gate in a high wall. My friend pulled a cord and set some little bells a-tinkle over our heads. They were instantly answered by a Scotsman with a round, red, smiling face, and a rake held in his hand. Upon the caretaker's cordial invitation, we entered a quiet garden.



DOOR TO THE TOMB

THE TOMB in the GARDEN

By
HARRIET-LOUISE H. PATTERSON



THE PLACE WHERE THE LORD LAY

I looked around with a good deal of curiosity. The small garden was a paradise of daisies, pansies, violets, rosemary, olive trees, cactus plants, and a few blossoming mustard trees in which some birds of the air briefly lodged. What interested me most was a low, oblong door in a tan wall which I could see through an opening in some bushes. It marked the entrance to the Garden Tomb.

As we walked toward it, along a path bordered by spring flowers, my friend told me something about this typically Jewish tomb, discovered in 1867. In early centuries Christians, believing it to be where Jesus was laid, had built a small place of worship against the rock front of the tomb. In order that worshipers might look inside, the rock face of the tomb was cut away. The

enlarged entrance was now filled in with modern masonry and a door about four feet high closed the entrance which originally had possessed a "rolling stone." He showed me the deep groove in front of the door into which a huge stone once had rolled.

The caretaker inserted a key in the lock of the tomb-door and it swung open. We stepped inside. I found myself in a rock-hewn chamber some eight feet square. Iron grillwork ran from the door to the opposite wall, dividing the room into two chambers. Inside this railing there were three open vaults, only one of which had been finished. The caretaker pointed to it and said quietly: "Come, see the place where the Lord lay" (Matt. 25: 6).

From memory, he began reciting the resurrection chapters from the Four Gospels. Once he broke into his recital to point out how it was possible to have placed the body of Jesus wrapped in a winding sheet in the vault's depression, pointing to the support for the neck and the dent for the head; stepping outside once, how it was possible for John "stooping down and looking in to see the linen clothes lying" on the small shelf cut beside the recess where the Lord's body had lain until that morning. His clear, matter-of-fact fashion of putting the whole record of scenes and events together indicated he believed in the resurrection story and the actuality of this place. He did not ask me to believe anything. Part of the beauty of the Garden Tomb lies in the fact that there is no persuasion by guides and the gospel story is permitted to speak for itself in a setting that conforms in a most remarkable way to the Scriptural narrative. Finishing his recital, he went outside and left my friend and me to our reveries.

The Garden Tomb is a place where one would love to remain long and ponder the deeper meanings of the incidents which transpired here, incidents of the greatest import and significance to Christians. Though veiled in the mists of centuries, yet in their poignancy they stand out with a vividness that never pales.

We came out from the dimness of the tomb into the sunshine of the garden. The caretaker with his watering can was busy with his flowers. I stood still for a moment, conscious of the fact that whether or not this tomb or this garden were the right spots, it was at least the stage where nineteen hundred years ago Easter morning broke in glory!

Where Will They Find the Churches?

IT IS BECOMING increasingly clear that the fighting forces of this nation will contribute to a future peacetime America at least three immediate and provocative attitudes of mind. The future of the Christian churches will be determined to a great degree by the thought that congregations give in these hectic days to the programs and goals of tomorrow. Some of the members of the armed forces will bring to the local church a deeper and more vocal expression of religious experience. Others will have lost all faith in God, in their fellow men, and in themselves. Theirs will be the contribution of passing cynicism. Then there will be the third group endeavoring to use the same techniques and the same limited moral standards of a war-choked world in their attempt to succeed in a peace-hungry society. The churches will richly benefit from the increased religious sensitivity of these returning citizens if they know how to use the vitality of an outspoken religious expression. But this cynicism and this blindness to the wisdom of Christian ethics as the only yardstick for worthwhile community life, will put the churches on their mettle. There will be a tremendous upsurge of religious intensity. There will also be a backwash, a prolongation of brutal, harsh readjustment. Knowing this, where will the khaki and blue-clad, the men and women with wings and battle-service medals, find the churches? It is not too soon to be thinking and praying and planning in our congregational meetings. The soldiers are thinking about it. Much of their spare time is filled with thoughts of home and of the day when they will return. Many are the dreams and plans they cherish. Gratefully and enthusiastically they will return. Then it will be up to the churches.

Much of this talk about there being no atheists in foxholes is a demonstration of the religion of necessity. It usually wears off when the emergency ceases. Still, in a quieter, deeper sense, there has come to many of the men and women in the armed forces a vivid realization of the vitality of this thing called Christianity. They have had time to reflect on the message of the Christian church. They recognize the many ways in which we have failed our Master. They yearn for a truly Christian society—one that is free from avarice and competition, hatred and graft. It is also true that

prayer has become a new experience. Servicemen can sense the power of it and feel it filling them, through the power of its silent healing, with a sense of friendship with God. They know that they are not alone in this. The presence of God is no longer only the persuasive argument of an earnest preacher. Now it has become a personal realization. As one soldier told his minister, "I've found a new religion. It's G.I. religion. When you feel the need of prayer, you just pray. And you ask no questions about your buddies' religion when you do it. You can get in touch with God no matter which chaplain is conducting the service."

These men and women yearn for the day when they can express their Christianity apart from the gruesomeness of the present. Church will be for them a place where they worship and think and act in accordance with the teachings of the Saviour of the world. All their lives they have heard about missionaries; now many of them know from firsthand experience just what the missionaries have accomplished in the Pacific and in Asia. They have met and helped many of them, but—more important still—they have talked with the natives and have been impressed with the change that Christianity has wrought in the far corners of the globe. They know, as we can never know, what has been accomplished through the contributions of Northern Baptist churches, large and small. They realize the task that lies before us.

All that our men and women have been taught about brotherhood and Christian friendliness takes on a new meaning in these days. For example, one private in the early days of his training had as his constant companions a Jew, a Catholic, and a Negro. They spent much of their free time together. They shared their philosophies of life and their religious heritage. That private has an appreciation of his fellow man based on firsthand daily contact. No longer can he speak of the Jew, the Catholic, or the Negro, without thinking of these buddies with whom he has lived and worked in the Army. His experience could be multiplied a thousandfold. The man in the Army relies heavily upon his buddies. Life and death depend upon their working together at all times. Overseas they share the same rations and the same slit trenches. They have no room for prejudices of color, religion, or social



SOME SANE POSTWAR THINKING

By ROBERT NEWELL ZEARFOSS

standing. They are brothers. They have shared the ties of Christian brotherhood that extend from the borders of their hometown to the huts of natives in the Fiji Islands and to the ragged, homeless families of Italy. They know what the world mission of Christianity must be. They will not want to talk about the horrors of war, but they will be exceedingly vociferous about this priceless possession, Christianity. They sense that it is the true religion of life, that it has the answers to the yearnings of mankind, that it offers the solution to the heartaches of nations. Will they find the churches ready to go with them?

There is the darker side of the picture, too. Thousands will return and expect the same old world from which they departed. They will have been so imbued with the doctrine of killing and fighting that they will not know how to adjust to a world where brutality is neither popular nor right. They will be in the pitiable plight of one cocky young soldier who said that he was so anxious to get his old job back that he would even kill a man to get it. Others like him will need help in forgetting the roughness and the coldness of morals and motives so much a part of us in these war years. One of the strongest challenges to all of us will be in the way we attempt to appreciate the problem and meet the situation.

No matter what their attitudes and hopes may be, these returning citizens—ten million young minds—will find a place in the ongoing service of Christ if they are made honestly to feel at home. These young people went forth hesitatingly from the communities of the nation into the increasing crescendo of war. They went from the young people's societies, the choirs, the teaching and counseling tasks of the local church. They learned the meaning of long, hard hours of grueling training, routine, discipline, group courage. Their whole lives are ahead of them as they return. In the words of a soldier in Africa, "When

I come home, all I want is for people to remember me and say hello." If these men and women are to find the churches, they will look for an active, fact-facing, courageous, friendly, demanding program.

They will find the churches that have an active membership. War has picked these young people up and trained them in a rigid discipline crammed with continuous activity. They have become appreciative of perfect timing. Much of the rigor of war service will be gladly abandoned with the return to civilian life, but it will color their evaluation of that which is worth while in their home town. They will want something to do that is worth doing. They will be anxious to serve the causes and join the groups that get things done. They will expect results. They will expect the church, not only to *speak* for Christ, but also to *do* for Christ.

They will find the churches that are facing the facts. Dogmatism in any form will chill them. They will be study-hungry for a deeper knowledge of their Bible. Eagerly they will examine the challenge of Christianity to a world that so far has side-stepped the essential challenge of Jesus. They will look at the underprivileged and those who are

discriminated against, and they will want the facts.

They will find the churches that are courageous. They will take pride in the church that stands its ground on the battlefield of war against the degrading self-centeredness, the petty hypocrisy of our day. They will welcome the church that stirs their consciousness to meet the demands of their faith. They will turn eagerly to the church that offers a Christlike approach to the social, racial, and moral problems of the future.

They will find the friendly church. Yes, they will seek the church that accepts them and helps them in their problems, that ministers to their needs, and leads them to feel deeply and at all times that Christianity crosses all barriers and brings man into an abiding fellowship with God. This will be the church that senses its mission to the community, the nation, and the world and welcomes the opportunity to help and to heal by sacrifice of time and resources.

They will find the church that demands their best. Soldiers and sailors have been taught that a cause worth fighting and dying for is worth personal inconvenience. A "convenient" Christian program will not draw them. They will

be hungry for a result-producing Christian faith that calls for everything they have to offer. "Take up your cross and follow me" will be sweet music to their ears. One soldier, justifying his good behavior, said: "You know, there are some things that you do not do when you are wearing the uniform of your country." Yes, and they also know that there are some things you do not do when you are clad in the garments of righteousness and truth.

We stand at the entrance of a new era in Christian education. A new enthusiasm will sweep the land. New areas of immediate need will face us. Will we be ready for it? The answer is in the affirmative if all that we have been teaching in the name of Christ is still true and eternal. Our returning men and women have worshiped in tents on the desert, in dugouts in the snow, under heavy fire and in far-off lands. They know what Christianity stands for, and they look to a congregation that obviously is in complete service to our Lord. They will be shockingly outspoken in their desire to be a part of such a church. Let us be farsighted enough to plan and dream now of their return. Then they will find us and be a part of an ongoing, vocal, healing church.

What Shall We Do for Children's Day?

By FRANK E. JOHNSTON

WHEN Easter becomes a glorious memory, thoughts of Sunday church school leaders naturally turn to the question, "What shall we do for Children's Day?" Sometimes the question becomes a bit of a nightmare, if it continues to go unanswered. This need not happen, however.

For many years Children's Day in our denomination has been recognized and observed also as Publication Society Day. A specially prepared program for Children's Day is provided as a free service to our church schools. In turn, the offering taken on that occasion is given to The Publication Society for its missionary and evangelistic program of outreach to America's unreached children. Continuing this custom, a program built around the theme, "The Bible Speaks," is being offered this year. Copies of the full program, including the dramatic presentation of the theme and copies of the order of service to be used by the congregation, will be supplied to churches requesting them. Free offering envelopes are also available for churches that will use them.

"The Bible Speaks" is timely, attractive, and adaptable. It has been prepared so that teachers and children of our churches may present on Children's Day

a meaningful and worshipful account of the things which they have learned during the year. In it a family group, father, mother and children, are sharing their favorite Bible stories. As the stories are mentioned the characters step out from the covers of a huge Bible and dramatize the incidents.

Copies of the free materials being offered will be sent to all pastors and Sunday school superintendents directly after Easter. An order form will accompany them, and it may be used in securing the necessary copies for your church.

Throughout its history, The American Baptist Publication Society has endeavored to render a service through the publishing of materials for distribution, but that has not been the extent of its activity. For more than one hundred years there has been a sincere effort to effect a wide distribution of tracts, leaflets, Bibles and New Testaments. Of equally great importance has been the attempt to evangelize in the frontier districts and to help establish Sunday schools and churches in unchurched areas. Today the great number of unchurched people in America calls for a renewed emphasis on winning people for Christ. With this necessity in mind, your Publication So-

ciet, through its Christian Education Department, has launched two great programs designed to help local churches to meet their community needs. These programs are "Winning the Children for Christ" and the "Church School Enlargement Program." The extent to which these new programs can be promoted and carried through will depend somewhat on the support which the churches of our denomination provide by giving their Children's Day offerings. It will make Children's Day increasingly meaningful if the members of the church school have the opportunity to share in this great kingdom building work which is being carried on by your Publication Society. The amount of the offering will be credited to the church's giving to the Unified Budget of the Northern Baptist Convention.

Children's Day may be a great joy or a terrible hardship for those who are eager to have it mean a lot to the members of the church school. The use of the service offered by the Publication Society should certainly solve the problem. The privilege of sharing in the offering and thus in the great Christian outreach of our denomination will give the day additional meaning for children, youth and adults alike.

About Their *Father's* BUSINESS

EFFICIENCY IS VITAL
IN BUSINESS
AND IN RELIGION

By KENNETH L. WILSON

IF THE Wilksburg Baptist Church had decided to build Catalinas instead of character, or Airacobras instead of Christians, or men-o'-war instead of men of God, they could probably have tackled the job with a goodly amount of success. They would have made a good business concern, and for that reason they make a better church. It takes what used to be called "business acumen" to be successful in the commercial world. Wilksburg has what it takes—except Wilksburg is putting its efficient methods on the side of the gospel.

Drop in at Wallace and Center sometime, and you'll see what we're talking about. That is, you will if you keep your eyes wide open. The beauty of true efficiency is that it never intrudes; it always seems perfectly right and natural. But if it weren't there—then you would sit up and wonder what was wrong. It works a little like a quiet organ prelude: you are not aware of it until it stops.

Now that we have the psychology of it explained, let's move on into the auditorium and sit down. In the rack in front of you are two or three hymnals in perfect condition. Orva Lee Ice, the pastor, picks up one of them rather tenderly and explains his theory. "It's this way," he says. "The first things that people notice when they come into a church are the bulletins and the hymnbooks. As soon as one of our hymnbooks begins to show signs of wear, either we repair it or discard it completely.

"You know yourself," he goes on, "the impression you get when you walk into a church and have to pick up a soiled, bursting-at-the-seams, torn, smeared, frowzy hymnal. You get the idea that perhaps the church is something like the songbook!"

The church bulletins are prepared as thoughtfully. The interesting thing about this church, you discover, is that things never just "happen." There are hours of planning in the background. What is it they say about its requiring a carload of paper to blueprint a battleship? Well, there is that same sort of deliberateness at Wilksburg. The bulletin theory is



Photos by J. B. Sprake

based on this principle: *Never say a thing twice in the same way if you can help it.* Put into action, it means that worshipers never know what to expect next on their bulletins. Let's start down the line.

A church with less imagination would call the organ prelude the organ prelude, week after week, year after year. At Wilksburg, they have more different names for organ prelude than you can shake a stick at. "Call of the Organ," "Organ Meditation," "Organ Convocation," "Organ Salutation"—these are just a few of them. It's practically a game with the church members! "What are they going to call the prelude next?" they might well go around asking. And the next Sunday in church, they all turn feverishly to their bulletins to see—and read with interest the rest of it, too. Because, you see, the rest is just like that!

What is the "Reading of the Scripture" one Sunday may be the "Selected Scripture" the next and "The Bible Lesson" the next. What is the "Offering" in nine out of ten churches is here "The Privilege of Giving," "Tithes and Offerings," "God's Share," or "The Worship of Giving."

THERE'S MORE HERE THAN MEETS THE EYE

Scattered through the morning worship program are a number of "mood makers." These are quotations from the Bible and from literature to help worshipers get the "feel" of the moment.

Announcements are strictly omitted from the pulpit. Therefore, members refer to their bulletins—to "This Week," or "Through the Week," or "The Week Ahead." Neatly printed, the Wilksburg Bulletins are not a Saturday night project! They are produced with the same quality of thought which goes into a city newspaper.

They didn't stop with those two efforts at efficiency and begin patting themselves on the back. Not Wilksburg! Business acumen for them wasn't something you set up to look at and admire; it must be a part of everything that goes on. That explains the arrangement of the hearing aids. Mr. Ice has some pretty definite ideas about that, too. "Most people with impaired hearing are sensitive about it," he points out. "But what do the churches do? They move all the hearing aids down to the front of the auditorium in a segregated section!" Needless to say, Mr. Ice has very little respect for that kind of thinking. Wilksburg has scattered its individual



THE NURSERY IS WELL EQUIPPED



THE BEGINNERS' ROOM IS SCALED FOR THEM

amplifiers throughout the auditorium so that no one need be conspicuous. In fact, there are some even in the basement where those who are ultra-sensitive may sit undisturbed.

What does a business firm do when it goes on a visitation campaign? It either leaves a free sample of its product with housewives, or an effective piece of literature. The annual fall visitation campaigns at Wilkinsburg have the same philosophy behind them. The preacher himself visits every member at least once a year. "I know where the piano is in every home," is the way he tells about it. But the fall campaign is conducted by the deacons as well as the preacher. They go bearing gifts, with a "Now, I'm doing something for you, and I want you to do something for me" idea in their heads. Of course, the parishioners see only the first half of that idea; the second half will come later when their own idea begins stirring around: "They did something for me, and now I want to do something for them." It's a budget booster, this gift plan! At one time the deacons took *The Secret Place* and the preacher dispensed *The Penn-Baptist*. At another time an issue of *Missions* was the gift, and at still another, *The Watchman-Examiner*. Even the communion service by its very smoothness and beauty indicates that somewhere, someone has been doing preliminary work, and it turns out to be true. New deacons are carefully rehearsed in the service before they ever actually preside. The mistakes have been made before there is a public appearance, the awkwardness has been ironed out, the fumbling has become confidence. That's the way it would be done in business. Even for a high school commencement there would be any amount of plain and fancy rehearsing. Then why not, Wilkinsburg feels, put genuine effort into making one of the most solemn ordinances of the church an impressive occasion?

Rochester-Colgate graduates will recognize this trick of the trade; the important fact is that Wilkinsburg is putting the trick to work because it stacks up with their idea of efficiency. Three deacons are appointed each Sunday to be the official handshakers. They steer visitors toward the pastor, who stands at the door, facing the opposite side. The church clerk stands unobtrusively on the other side, facing the pastor. (Another version has the clerk standing with his back to the preacher, but in either event, his notebook and pencil are ready for immediate action.) When a stranger passes by, the preacher—knowing his congregation and so knowing a visitor when he sees one—shakes hands. "And your name is—?" he asks.

"Miss Ellen Jones," the visitor replies.

"Miss Ellen Jones," the pastor repeats, loud enough for the clerk to hear so that he may write down the information. If the name is unusual, the pastor spells it. The address is secured in the same way. With the information the clerk secures, the preacher visits the strangers during the next week. Business efficiency applied to churches will do as much for Christ as it can for Henry Kaiser—maybe more!

There are two organizations that we ought to mention. The first is the Fellowship Class. There had been several attempts at classes for young married people, but they had a habit of tapering off after a few weeks. When the Fellowship Class came along, it sparked from the start. It is taught by the pastor and is a forum class. Books by well-known religious leaders are studied and discussed. One line of thought may be expended rapidly, or it may run for two or three class sessions. This is a class which exists for its members—and they know it and enter into it wholeheartedly.

Fellowship members know how to get to the point when they want to, and they make it their business once a year

to do just that in a church-shaking fashion. Each year they take on an ambitious project—one they have to reach for. Recently they carpeted the church auditorium—at a cost of \$1,800.

The quiet meshing of efficient gears may be seen through the entire Sunday school. Two theories have come out of Wilkinsburg, revolutionary in their simplicity and workability. Let Mr. Ice put it in his own words: "Our teachers teach subjects, not classes. Our idea is to provide a working knowledge of the Bible during the Sunday school years. The Sunday school must be an integrated organization, each class adding to what has already been built, not starting in again from the bottom." That's number one.

And now number two, Mr. Ice speaking again: "The better rooms in the Sunday school should go to the younger people, and the less attractive rooms to the older people. The best rooms should go to the group which is hardest to hold—the junior highs." Frankly, Mr. Ice didn't know what he was getting into when he made that statement! Adults move out of their plush and upholstery so the younger people may have it? Not that! No, not unless you want a Sunday school able to capture and hold youth. Not unless you want a growing church. Not unless you want to have a share in doing something about the tremendous problems confronting a war-inflamed crop of young people! Maybe the church will figure in the plans of today's youth just to the extent youth figures in the plans of the church. Wilkinsburg expects to find out.

The adults aren't complaining about their lot. They're pretty well pleased with it. The men's Retreat, a fall event, brings out as many as seventy-five of the church stalwarts. The retreat is held on a Saturday afternoon, beginning about three. From three to four is a period of challenge with a number of questions



THE FELLOWSHIP CLASS EXAMINES ITS LATEST PROJECT



HOW WILKINSBURG RECOGNIZES ITS SERVICEMEN

asked, questions that require a generous amount of thinking. The men are divided into twos and each pair is given one question and sent out on a forty-five minute walk. You have no idea how much impact a thing like that can have—but those men know! From five to six, after the men have returned, they give reports on their questions. These are laymen thinking and talking together. The preacher stays in the background. Later on come a visiting period and a “country dinner” with the variety and adequacy that men like. An inspirational speaker gives a short talk in the evening, and that is followed by a song service. Then comes a high point—an old-fashioned witnessing service.

The first year this witnessing feature was tried, a twenty-one year old youth was the first to get slowly to his feet. Everyone had been expecting some of the old-timers to lead off. “I never saw this done before,” the young man said solemnly, “but I often wondered why people were never given a chance to do it.” He began telling why he had reason to love and serve God. He told of the fine home he had—and his father was there in the audience. His eyes were moist when he sat down, but no one noticed because the rest of the men, too, were having difficulty with a sudden mistiness. The atmosphere was supercharged! That retreat will never be forgotten!

When you think about business efficiency, you just naturally think of money. Are Wilkinsburg Baptists good business people in that direction, too? The answer is—well, see for yourself: no suppers ever held for the purpose of raising money. In the last eleven years, the indebtedness has been reduced from \$36,000 to \$12,000. They were, at one time, offered for the church and adjoining parsonage property \$150,000. At the last board meeting before these facts were gathered there was a neat balance of \$1,600 in the bank—with all bills

paid! Yes, Wilkinsburg’s efficiency extends to dollars!

That just about covers the story of Wilkinsburg—as much as it could be covered in a short space. But something more should be said about that man Ice. He won’t mind too much your knowing about this—an orphan, up till the time he went from Illinois to California at the age of sixteen, he had lived in twelve different homes. Out in California he got into an Adventist tent meeting at Redlands. Their work appealed to him. He attended their schools and became one of their ministers. A large church in Washington, D. C., was one of his pastorates, and then he went to New York.

That New York job was enough to keep any man of lesser convictions an enthusiastic Adventist! The church seated 1,600 people. Mr. Ice had four assistant ministers. His offices were in a suite of four luxurious hotel rooms. It was a setup that almost any man would work years to attain and strive tenaciously to hold. But the man began to do some thinking and reading and listening. The Baptist principle of freedom appealed to him. Finally, he made his decision—just as the depression was beginning to darken hopes and ambitions. Mr. Ice, with his wife and two children, joined the Northern Baptist camp.

He found it necessary to repeat his education from his sophomore year on before he could be accepted at Rochester-Colgate. But he stuck with it. As a student there he ministered to one or two small country churches—he of the four assistants! After preaching at one of them for three years, he left it with a reserve of \$4,500 in its treasury. He has a number of stories about those days at the West Henrietta church in New York, and they prove that business methods will work in small churches as well as in large ones.

At Wilkinsburg, Mr. Ice is respected

by white and black alike. Each year, on behalf of the council of churches, he arranges for the exchange of pulpits between white and colored ministers. May is race-relations *month* in Pittsburgh. Top-flight men on both sides are swapped and they preach the gospel which admits no color line, making no apology for their race and needing to make none. Because of his interest, Mr. Ice is recognized as a mediator in race flare-ups. There was a small-scale riot at the Fifth Avenue High School one year. Sixteen boys were arrested—fourteen Negroes and two whites. Ice investigated and found that all the policemen assigned to the trouble were white. He also found that there were twelve high and junior high schools in Pittsburgh where more than one-third of the students were Negroes, and one which was 90 per cent colored, with no parent-teacher associations in any of these schools. As a result of the findings, such associations were organized in each. Wilkinsburgers know that where something is going on, Ice will be there to see that the Spirit of Christ is also there.

That’s the way it is with the Family Society of Pittsburgh. Mr. Ice happens to be chairman of the Marriage and Family Consultation Service, the first attempt of its kind at co-operation between the society and the churches. John Huston, the man who has charge of issuing marriage licenses for the county, called a meeting. A judge was there, a rabbi, a priest, and Ice, representing the Protestant churches. “Twenty-four per cent of the marriages in Allegheny County last year were performed by aldermen and justices,” Mr. Huston reported. “And 1,609 were performed by waiving the three-day waiting period. What do you propose to do about it?”

The men of religion wrote a brochure, jointly produced and paid for. Given out with the marriage license, “Love Is
(Please turn to page 15)

The Church School "Walkout"

REPRESENTATIVE REPORTS ON THE UNIFIED SERVICE

LYNHURST
Indianapolis, Ind.

A FEW weeks ago, I had our junior church basketball team out to one of the recreation centers for a church league game. At half-time our team was leading by one point, 18-17. As I entered the locker room I said, "Nice game so far, fellows. Take your shower and go home." Almost in unison the members of the team protested. "Are you joking, Coach? This is only the half!" or words to that effect. And right there I put in a word for the "unified service" of the church. "All right," I reasoned, "we will finish the game, of course, but tomorrow morning when the church school classes end I want you to remember that you are only at the halfway mark. The worship service begins immediately after the class sessions."

To the folk at Lynhurst the unified service is the answer to the problem of the church school "walkout." In a single service, from 9:30 to 11:00 o'clock, thirty-three classes have their sessions and all classes from the nine-year-olds up participate in worship.

Avoiding the term "Sunday school," we speak of the Sunday morning activities as the church at study and at worship. Should someone plan to get to church just in time for the preacher's part of the morning program, that person is considered as being forty-five minutes late. Then, too, should anyone leave at half-time, that person knows that he is leaving before the service is over. And the plan works! On a recent Sunday, for example, 453 persons were registered shortly after 9:30. At 10:15, as the classes were assembling in the auditorium, only one boy from the junior department went home, insisting that he had to take his younger sister home.

Our morning program is so arranged as to reduce interruptions and delays to a minimum. The classes are asked to move quietly to their assigned seats, with the least possible confusion and whispering. The organist plays softly as they come in, and every effort is made to create immediately an atmosphere of worship.

Special instruction is necessary for new members and visitors who are accustomed to a walkout in some other church. Older members take for granted that the single service plan is the natural way of doing things on a Sunday morning, and newcomers soon find that they are staying for the entire service and enjoying it without a thought of leaving before it is over. The fact is, no opportunity is given for anyone to leave!

The church school walkout is a bad habit. The unified service is a good habit. Training, education, and prayer can produce a good habit.

HAAKON KNUDSEN

BROADWAY
Parkersburg, W. Va.

TIME was when "Closing Exercises" was an appropriate term at Broadway—until the church school took the matter in hand some fifteen months ago. At least two-thirds of the church school membership accepted the benediction of these "exercises" as an invitation to go home. And home they went! It was not that they had anything in particular against the morning worship service. They just felt that they had been to "church" already and that they were not obligated to remain longer. With its hour-and-a-quarter period, the church school was, without intending wrong, competing with the worship service. Somehow, we had not completely understood that the church school is but a part of the total program of the church and should not become a substitute for the morning worship.

Now, with occasional exceptions, our entire church school participates in the morning worship service.

But the change did not come without effort. First, our board of Christian education, our deacons, our trustees, particularly our church school leaders, gave careful consideration to the idea of the "unified service." The result was that both the board of Christian education and the board of deacons recommended that this plan be adopted by the church. Not all the members of these boards were convinced that the action was wise,

nor was the vote unanimous on the part of the voting church body, but all were willing to experiment with the unified service during a period of building construction, when all the services were very much disrupted. At the close of the experimental period, it was evident that additional educational effort was necessary before the plan could be used successfully.

Our church, like our community, is made up largely of people who have come from rural areas to work in industrial plants. In the average rural church, "Sunday school" is "church." Preaching services are considered extra, in many instances coming only once a month. This background of thinking, coupled with shift work and the easy disregard for churchgoing in a new situation, makes necessary continuous re-education if the unified service is to succeed.

A year and a half went by, after temporary abandonment of the plan, with two-thirds of the church school walking out as soon as its sessions ended! Out of a church school enrollment of approximately one hundred fifty, some fifty of the old faithfuls remained for worship. Something had to be done, and that quickly. The plan of the unified service was adopted.

Now, instead of church school opening exercises, class sessions, closing exercises, and a walkout, our entire church school meets for worship at 9:45 o'clock. Adults and young people go immediately into the sanctuary. The beginner, primary, and junior departments, having met with their leaders in their departmental assembly rooms, deposited their wraps, put their offering in envelopes, received the church bulletin, and been grouped for the processional, move quietly into the space reserved for them. When all are assembled the period of worship begins. After the reading of the Scripture and the pastoral prayer, the minister gives his "Word to Beginners," a two-minute talk carefully prepared. During the singing of the hymn preceding the sermon, the beginners return to their department. All other members of the church school remain throughout the worship service.

CHURCH SCHOOL ADMINISTRATION

Class sessions begin at 10:30, and continue in the adult and young people's departments until 11:10, when departmental assemblies are held. In the primary and junior departments, the class period is somewhat shorter and the assembly period longer, so that preparation may be made for worship on the next Sunday. Hymns and responses are interpreted, and rehearsed, if time permits. Brief departmental worship is held. Department leaders determine this part of the schedule, allowing as much time as they will need for the plans they have laid. Dismissal of all departments occurs at 11:20.

In the little over one and one-half hours, all of us have participated in the Sunday morning program of the church. Apparently the experience is profitable, for church school attendance is increasing.

IRENE E. LOVETT

FIRST Pittsfield, Mass.

UNDER the leadership of Rev. Paul L. Sturges, the First Church, Pittsfield, adopted the "unified service" in February, 1936. Details of the plan are well described in the pamphlet *A Church and Only a Church*, by Osgoode H. McDonald, and in the book, *Putting the Church on a Full-Time Basis*, by Albert W. Beaven.

As the plan works in our church, children come with their parents to church at 10:20 o'clock. Children of beginner age and younger go immediately to their departmental rooms. Children of primary age and older join in the morning worship of the church. They either take their places in one of the four robed choirs of the church, or sit with their parents. They remain in the service until the singing of the children's recessional immediately preceding the sermon, at which time those of primary and junior age retire to their classrooms. Junior high and senior high young people remain for the sermon.

At 11:30, when the worship service ends, classes for all ages convene. Thus all above the beginner age find it a regular part of their church school program to share in the worship service before going to their classes.

We believe that through the unified service we train children and young people to go to church. Worship with adults is an integral part of the Sunday morning program. Churchgoing is expected of every church school pupil every Sunday.

Records show that the plan has worked exceptionally well. One year

after the institution of the plan, church attendance had increased by 32 per cent. Seven years later the increase was 38 per cent.

Moreover, there was a noticeable increase in church school attendance. The first year the increase was 22 per cent, and seven years later it was still 12 per cent—at a time when attendances everywhere felt the effects of military service, defense work, and gasoline shortage. This increase is largely due to the fact that more adults recognize that the church school has something to offer them. Parents find it convenient to attend classes because they are dismissed at the same time as the children.

Pittsfield First likes the unified service and intends to keep it!

C. B. JENSEN

NORTH SHORE Chicago, Ill.

BECAUSE the church school has long been considered as an organization separate from the church, getting members of the school to attend the morning worship service is a difficult problem in most churches. In comparatively few churches has there been a unified emphasis.

The church is a fellowship of Christians. In such a fellowship all members should have the experience of corporate worship as well as the privilege of Bible study. Most churches, of course, recognize this truth, but they are faced with the problem of how to put it into action.

It has been definitely shown that the worship services of the church influence greatly the attitudes of youth. The determining consideration is, of course, not the number of times one attends church, but rather the total effect of attendance. Therefore, the decision in planning a campaign for church attendance should be agreed upon by all teachers and workers and should be a concentrated effort on the part of the whole church. The problem is not the pastor's or the deacons' alone; it is everybody's problem. Teachers and workers especially should be enthusiastic about church attendance, because their attitudes definitely affect the attitudes of the younger age groups. And so it turns out that the workers promote their own particular interests when they emphasize church attendance.

Although special devices alone cannot be relied upon to bring the church school into full affiliation with the church service, yet there are various methods which have been used effectively at North Shore. One of these is a wise use of recognized special days, such as

Easter, Children's Day, and Christmas. This year's Children's Day service was made more attractive with the singing of the junior choir.

Another device is to have the board of deacons sponsor a church attendance campaign for six weeks beginning the first of February. The church school class having the largest percentage of its members at the morning worship service receives the deacons' trophy, an attractive walnut plaque with gold plates.

The usual post-Easter slack in church attendance was successfully counteracted last year by six Loyalty Sundays. One of the most unusual of the special programs was "Loyalty to My Teacher" Sunday. During the worship service, all teachers were commended for their faithful work. A veteran, with a twenty-seven year record, received twenty-seven roses, one from a representative of each year's class.

Each Wednesday night a church school class actively engages in the church program by reporting briefly its activities. In addition, a member of the class is responsible for special music.

It is ours to build a strong central idea—that the morning program of the church is not the church school alone, nor the worship service alone, but both together.

MAURICE JACKSON

About Their Father's Business

(Concluded from page 13)

of God" tells briefly why marriages should be solemnized by a minister, and why preferably in a church. It gives the telephone numbers of central offices of the three faiths which will provide addresses of nearest houses of worship upon request. The service makes a contribution after marriage, too, employing a trained consultant on problems arising in the home.

It's all a rather ambitious program, but it's the sort of thing you would expect of a church and a preacher who give to their Christianity all the energy and clear-thinking that a businessman gives to his job. After all, if pretzel-making and lipstick manufacturing can claim the earnest allegiance, the toil, time, talents, creativeness, of thousands of workers, the church of Christ dare not expect less. If business acumen means efficiency and wisely expended energy, then Jesus himself was a good businessman. That's the way Wilkinsburg likes to think of it.

A Church-going School

By EARL W. JOHNSTON

Introduction

Attendance figures never tell the whole story, but they do reveal interesting truths. For instance, a comparative study of the attendance figures for the church school and the church services will reveal certain facts. A study in your church may show a greater number in church school than in the worship service. In another church the exact opposite may be true, while a third church may find a remarkable similarity in the two figures. No, the figures do not tell the whole story, but they are indicative of a condition which may, or may not, be healthy.

The ideal situation would be one in which every person would think in terms of Sunday as a time of study and worship. These two experiences, which complement each other so perfectly, really belong together and should be thought of as the two parts of the experience that brings enrichment and results in growth in the Christian way of life.

With this in mind, the goal of a *Church-going School* has been included in the Achievement Plan. We suggest for this month a consideration of this goal—"Goal 10—'At least 75 per cent of those in attendance upon the church school and above the Primary Department shall attend the morning worship service of the church.'"

Preparation

Avoid the sort of discussion that lacks authority by having accurate figures at hand. The report on church school attendance should be easy to acquire from the secretary. Keep in mind that you want only the report on those pupils above eight years of age. The report on church attendance may not be so easily obtained. In some churches the ushers keep accurate records of the attendance, while in others, only estimates are made. You may wish to secure the co-operation of the ushers in getting an accurate count for your comparison during the Sundays remaining before the Workers' Conference. Of course, for a really accurate check on the number of church school pupils who attend the worship services, records must be kept in each class of your church school. Records are tools that can be of great value in helping us to shape the finished product.

Worship

HYMN: "We Gather Together to Ask the Lord's Blessing"

PRAYER: For wisdom on the part of our leaders and teachers, that all who attend the church school may come to experience true worship of the Father upon the Lord's Day.

SCRIPTURE: Luke 4: 16-21

BRIEF DEVOTIONAL MESSAGE: Stressing the regularity with which Jesus worshiped in his Father's house, suggesting that those who would follow him may well do likewise.

MEDITATION: Let this be a period of quiet thinking and meditation followed by several short sentence prayers.

HYMN: "Lord, Speak to Me, That I May Speak"

Discussion

The discussion will fall into two parts. The first of these will be concerned with a presentation of the facts as they exist in your situation. The second part will be a consideration of the means by which an intelligent, effective effort to improve your situation may be set in motion.

Read Goal 10 to the group. Then ask them to keep it in mind as they listen to the presentation of the attendance figures you have gathered. If individual classes have kept records, these will be used, of course. Use a blackboard chart of the figures to make the picture clearer in the minds of those present.

Having presented the factual picture, the group should be led to face the problem which evolves. If there is no problem in meeting Goal 10 in your church school, the discussion will concern "keeping up the good work." It is more likely, however, that the picture of attendance on church school and on worship service will be unbalanced. Either church school attendance will exceed that of worship service, or vice versa. In either case, the object in reaching Goal 10 is to effect a better balance and a more unified program. (Those interested in a study of the unifying process may secure one free copy of the manual, "Unifying the Program of Christian Education in the Local Church," by addressing a request to the Christian Education Department of The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia 3, Pa. Additional copies are available at fifteen cents each.)

Of special interest to your teachers is

the problem of seeing that all those present at church school attend the worship service. In some churches this problem is especially acute. Concerning this problem many questions will come to mind; give them a complete airing in this conference. Do the hours of church school and worship service affect the attendance? Is there an unhealthy division of loyalty? What is the responsibility of the teachers in this? Are the teachers setting an example by regular attendance at worship service? Can the pupils who now attend worship service regularly be enlisted in a crusade to lead their friends to attend also? How many parents actually co-operate? And, most important of all, what can each person attending this conference do to help achieve the goal of a *Church-going School*? What definite steps should your school take toward achieving Goal 10? In today's world, nothing is more needed than worship in the churches.

Of this we may be certain—our Sunday morning program at the church will be greatly strengthened as we are able to unify it around the idea that those who constitute the fellowship of the church come together for the twofold purpose of study and worship. Therefore, members of the group should be led, in the closing moments of the meeting, to a dedication of themselves to the task of building a *Church-going School*.

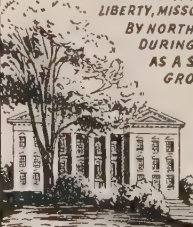
DO YOU KNOW THAT...



BUCKNELL'S OLDEST GRADUATE MRS. HARRIET MASON STEVENS, OF HAMPTON, VA., CELEBRATED HER 102ND BIRTHDAY ON NOVEMBER 24, 1943. BORN IN BURMA, MRS. STEVENS SPENT 45 YEARS AS A BAPTIST MISSIONARY TO THAT COUNTRY AFTER GRADUATION IN 1898 FROM THE LEWISBURG FEMALE INSTITUTE, ORIGINALLY THE WOMEN'S BRANCH OF BUCKNELL UNIVERSITY.



WHEN WORKMEN FEARED TO CLIMB THE STEEPLE OF THE FIRST BAPTIST CHURCH LEWISBURG, PA., DR. JUSTIN R. LOOMIS PRESIDENT OF BUCKNELL FROM 1857 TO 1879, CLIMBED THE STEEPLE AND SLATED IT HIMSELF.



CLASSICAL JEWELL HALL, ERECTED IN 1851 AT WILLIAM JEWELL COLLEGE, LIBERTY, MISSOURI, WAS USED BY NORTHERN FORCES DURING THE CIVIL WAR AS A STABLE ON THE GROUND FLOOR AND FOR A HOSPITAL ON THE SECOND AND THIRD FLOORS.

BOTH WILLIAM JEWELL AND BUCKNELL ARE AMONG THE FINE INSTITUTIONS OF HIGHER EDUCATION RELATED TO THE BOARD OF EDUCATION OF THE NORTHERN BAPTIST CONVENTION.

Superintendent's Page

Worship Suggestions for April

By ROBERT H. EADS

APRIL 2

THEME: *The Power of a Changed Life*

PRELUDE: "Spirit of God, Descend upon My Heart"

CALL TO WORSHIP: Psalm 1

INVOCATION: Our Father, may the Spirit of Jesus enter triumphantly into our hearts this hour, purging away every unworthy thought and motive. Grant us insight so to order our lives that they may be filled with power to serve. *Amen.*

HYMN: "Jesus Calls Us o'er the Tumult"

ANNOUNCEMENTS

SCRIPTURE: 1 Timothy 1: 12-17

MEDITATION: Paul's experience of conversion was more than a turning point in his personal life. It proved to be a turning point also in the life of the early church, and consequently the life of mankind. The great persecutor of Christians became the mighty missionary of the gospel. His trained intellect, driven by a dynamic experience of God, has influenced the thought and belief of all Christendom.

Today's world awaits a thousand Pauls—men, women, and youth whose intellectual training fits them for service when the dynamic experience of God's presence sets them on fire.

HYMN: "Breathe on Me, Breath of God"

PRAYER: O God, we may not have the insights or the influence of a Paul, but thou dost have a plan for using our hands. Show us thy plan. *Amen.*

APRIL 9

THEME: *Life Beyond Death*

PRELUDE: "Christ the Lord Is Risen Today"

CALL TO WORSHIP: John 14: 6

INVOCATION: Our Father, whose power is ever renewing our universe, we thank thee for the living hope that binds our lives in fellowship with those who have passed beyond our sight. *Amen.*

HYMN: "Lift Up, Lift Up Your Voices Now"

ANNOUNCEMENTS

SCRIPTURE: Psalm 73: 23-28

MEDITATION: Jesus assumed the validity of belief in immortality. In his teachings he never labored the point of eternal life. He assumed that God, his loving Father, would never leave his children without a living hope. His in-

terest was in a quality of life that was worthy of eternity.

"One world at a time" seemed to be his emphasis. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Quality living was what counted most.

HYMN: "I Would Be True"

PRAYER: Loving Father, help us to demonstrate daily the resurrection faith in every word and thought and deed. *Amen.*

APRIL 16

THEME: *The Gospel According to You*

PRELUDE: "Awake My Soul, Stretch Every Nerve"

CALL TO WORSHIP: Micah 6: 8

INVOCATION: Lord of all nations, Father of us all, teach us how to do justly; teach us to love mercy; teach us to walk humbly in thy presence. *Amen.*

HYMN: "These Things Shall Be"

ANNOUNCEMENTS

SCRIPTURE: 1 Timothy 6: 11-16

MEDITATION: It was in Antioch that the disciples were first called "Christians." Syrian family names to this day end with the letters "ian," an ending which means "from the family of." So Bastian means "of the family of Bast," and Justinian means "of the family of Justin." The life of the disciples was so distinctive in Antioch of Syria that they were called "Christian—of the family of Christ." There was a family resemblance in their "righteousness, godliness, faith, love, patience, meekness."

HYMN: "Be Strong, We Are Not Here to Play"

PRAYER: Help us, O God, in the days of these years to bear the unmistakable traits of the followers of Jesus Christ our Lord. *Amen.*

APRIL 23

THEME: *World Service*

PRELUDE: "Christ for the World We Sing"

CALL TO WORSHIP: Acts 17: 24-26a

INVOCATION: Our Father, we thank thee that thou hast set us in the midst of one world, indivisible, to work as Christians in the interest of liberty and justice for all. *Amen.*

HYMN: "In Christ There Is No East or West"

ANNOUNCEMENTS

SCRIPTURE: Acts 1: 6-11

MEDITATION: In the time that it would take Paul and Barnabas to travel from the church at Antioch to the churches in Iconium or Derbe or Lystra, we in our day could travel to the most remote places on earth. "Sixty hours to any spot in the world by air" is the well-known slogan of an air-minded generation. In the postwar world with the Alaskan-Canadian (Alcan) Military Highway used for peacetime pursuits, connected, as it doubtless will be, with a similar road in Russia to the narrow Bering Strait, many of us now living may one day drive our own cars to the Chinese Christian churches, and thence by the Burma Road to India!

HYMN: "The Whole Wide World for Jesus"

PRAYER: Grant us vision, O God, grant us courage, that we may serve thee in our world of golden opportunity. *Amen.*

APRIL 30

THEME: *Standing for the Rights of Others*

PRELUDE: "Light of the World, We Hail Thee"

CALL TO WORSHIP: John 8: 12

INVOCATION: Gather us in, O God who made us all, and blend us in one fellowship of love. Make us to know our brother's good as our own. *Amen.*

HYMN: "Where Cross the Crowded Ways of Life"

ANNOUNCEMENTS

SCRIPTURE: Ephesians 2: 11-22

MEDITATION: Paul fearlessly championed the fresh experience of the Gentile Christians against those who would have loaded them down with ancient forms. Is Christianity a form or a force? Is it dynamic faith or adherence to ancient molds? Paul answered, "We are justified by our faith!"

In the brave new world we face as Christians many old molds have been broken. We cannot afford to spend precious hours in pining for the "good old days." Ours is the task sublime to prove once more that Christianity is not a form linked with a crumbling world. It is a force strong enough to create a new society.

HYMN: "God, Send Us Men"

PRAYER: Create in us new hearts, O God, and renew a spirit within us. *Amen.*

Children's Leader



Alan Dell

The Child's Bible GROWS LARGER

By BLANCHE HOKE

HOW LARGE is a Bible? Perhaps you think first of the difference that is made by type and paper and binding. But that is not what determines the size of any individual's Bible.

Back in the Middle Ages, Bibles were huge volumes. Yet the Bible of the common people was very, very small. It consisted of only a very few stories and brief passages. The rest did not belong to them, for they knew nothing of it; they could not own a printed Bible and knew only what was read to them.

Today we all can own a printed Bible, yet for some of us our Bibles still are very small. Much of the content is in the printed volume only; we never read it or think about it, indeed, we may not know that it exists. Such parts are not in our Bible, then. Our Bible is the Scripture that we know and use.

The little child's Bible is very slim, no matter what kind of volume we may give him. Our problem, as teachers and parents and friends of children, is to help each child to have a Bible that constantly grows larger. Let us think how we can do this.

In the church school, our first contact

with the child may be in the Nursery Class. To these children the Bible is a volume that lies on the table, and from which the teacher sometimes reads very brief verses. As the year advances, the child will realize also that the Bible is the source of some of the most interesting of the stories that are told during the year. Before the year in the Nursery Class is over, the child's Bible should have grown from a vague concept of a book to a knowledge of some brief verses and a few stories that have become familiar through much use. Our part as teachers has been to find the best opportunities to use the verses, to make sure that the stories are told in a way that is interesting to three-year-olds and are repeated often enough that they become familiar, and to show by our own handling of the department Bible that to us it is a special and important book. Perhaps, too, some of the children who have been first to arrive have found us reading the Bible, and unconsciously have become acquainted with the fact that we find it valuable in that way.

Those of us who teach beginners will help them to have a still larger Bible.

We will find many opportunities to use Bible verses as part of everyday experiences. When Teddy finally volunteers to share the red crayons we will remark that Teddy knows how to be "kind one to another," and that it has helped to give us a happy morning. When the children thrill to the sight and smell and touch of a flower, we will rejoice that God has "made everything beautiful in its time." The children's Bible will be growing larger, and will include passages that are closely linked with the sights and sounds and smells and experiences of everyday life. Often we will read the verses directly from the department Bible, and so will make more sure their realization that this is the source for our quotations.

Teachers of beginners will use stories, too. The four- and five-year-olds can enjoy and understand more Bible stories, and somewhat longer stories, than could the nursery children. They will want to have favorite stories repeated, and they will need that repetition if they are really to remember the stories. Sometimes we will enjoy a retelling of stories by the teacher; sometimes we will retell them informally together as we look at pictures. We ourselves will enjoy the stories with the children; we as teachers will thrill as we see the Bibles of the children growing larger. Yet we will remember that future years stretch ahead of the children, and that other teachers will be helping them. We will not try to crowd their minds with so much Bible content that it cannot reach their hearts, nor will we use that which the children cannot understand and which therefore will not become part of their own Bibles any more than are the printed letters that they have not learned to read.

Primary teachers will continue to guide the growth of the children's Bibles as well as of the children themselves. (We cannot really separate the two, of course. How can the Bibles of the children grow unless the children grow also? Or how can our pupils grow unless their Bibles grow at the same time?)

As primary teachers, we will use the Bible in new and interesting ways. Now we will read more, and slightly longer passages, from the Bible. The children themselves are living in an ever-wider world, and this provides us with opportunities for a wider use of the Bible. They are beginning to learn a little

CHILDREN'S LEADER

about the laws that govern the world and the actions of objects in the world; now they can make their own such exclamations of wonder as:

"The Lord hath done great things for us,
Whereof we are glad" (Psalm 126: 3),
or
"O sing unto the Lord . . .
For he hath done marvellous things"
(Psalm 98: 1).

They are learning that they are part of a community, and they can begin to understand "how good and pleasant it is for brethren to dwell together in unity" (Psalm 133: 1). Also, they can begin to make their own Bible passages that help us to know God's laws for living together that are understandable to young children. We will need to know into what new areas of life their experiences are leading them, and we will link the Bible with all those new experiences.

We will find new ways of using Bible passages. No longer will the children memorize almost unconsciously through repeated use all the verses that are learned. Some Scripture now will be learned as a result of definite planning, because the children have decided that a passage is so important that it should be memorized, or because they need to know a passage so that they can use it in a worship service or a program that they are planning. An increasing number of Bible passages may be sung and sometimes the children may make up their own tune for a verse that they have come to love. Sometimes they will listen to Bible passages that are read for appreciative purposes, as when they are thinking about God's plan for homes for all creatures, and listen with enjoyment as the teacher reads about the plan in Psalm 104: 16-18, 21-22, 25. Often quotations from the Bible will be used during conversation.

We will see that the primary children's own Bibles contain more stories than when they came into our department. Occasionally several of the stories about a single character such as David will be linked together into a continued story, but for the most part we will leave this chronological use of material until junior years. We will use stories in different ways. Sometimes a story will be told to start the children to thinking about some subject; sometimes it will be told to give information about a Bible person; often it will be told as part of a discussion about ways of living. Probably few stories will be repeated as often as they were in the Beginner Department, but there will be times when the repeated use of a story is planned. Usually the

new use will be one that enriches the stories for the children by adding new meanings, by helping the boys and girls to think about new phases of the stories.

As the children reach the older primary years, we will help them to understand more about Bible life and Bible customs. They will come to learn about the way people lived in Jesus' time—the kind of houses they lived in, what boys did at school, and so on. Bible stories will be more vivid because the action takes place against a background that is better understood.

Increasingly, too, we will provide experiences by means of which the child can learn and can express Bible truth. We will not be content to see that a child learns the words of Jesus' commandment that we should "love one another." That is not enough, for we want the child to carry his Bible in his heart as well as in his mind. We will plan to help him to know about and to practice specific ways of showing love for others, being a good friend at play, sharing playthings, helping someone who is sick, and the like. Then we will know that that verse indeed has become a part of his own Bible. We will not be content to tell him the story of the Shunammite woman who built a room on the roof for Elijah; we will see that he has an opportunity to perform some act of courtesy for a visitor, perhaps for the minister. Then we will know that that story has become a part of his own Bible.

By the time the children are eight, they will be reading simple verses from the large-print department Bible. Before they leave the Primary Department they will study the unit, "Learning to Use the Bible." This will start them toward knowing how to find in a Bible some familiar verses and stories, and will introduce them to the Bibles that will be given them as a gift from their church.

In junior years the child's Bible should grow still larger and be more enriched. When he first enters the Junior Department he will be given a printed Bible. That Bible is the gift of the church, given because the church wants to share a valued possession with each boy and girl as soon as it can be used by the child. We will at once guide the junior to study about "Learning to Use Our Bibles." Thus he will begin to explore his new Book, to find familiar passages, to understand something of the way that it is formed, to gain experience in finding his way about in it. If he becomes interested he will want to mark some stories or passages to read at home. The following year we will study with him about "Bibles of Long Ago and Now."

As he discovers how much care and labor has gone into the Bible, how much people have suffered for it and how many adventures it has had, his own Book will gain value. The next year we will study about "The Bible, a Book for Everyday Living," and so will find what our Bible can mean to us as a guide.

We will not be content merely to study about the Bible with the junior, however. We will remember that his own Bible consists of what he knows and understands and uses, even though he now possesses a printed volume that contains the printed words of the whole Bible. We will build further on the primary learnings. The junior should be helped to become acquainted with longer and more connected Bible passages, memorizing some of them for reasons that he understands and that he himself has planned. He will be interested to learn more about the background of life and customs in the Bible times. Now he will learn how the shepherd peoples lived in the time of the Abraham about whom he heard stories in the Primary Department. Now we will help him to connect familiar stories of Jesus and we will see that those stories are enriched and added to by other stories that are new to him, so that he begins to know about "The Life of Jesus." By the end of his junior years he will begin to possess a Bible in which there is a sweep of history, in which people live against a background of Bible times, in which there are characters whom he knows and admires and wants to use as examples. Above all, his Bible will contain a knowledge of Jesus Christ. Perhaps the junior will have accepted Christ as Saviour before he leaves the Junior Department; perhaps

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Underwood and Underwood

There Goes AMERICA!

By FRANCES DUNLAP HERON

THERE goes Bobby Smith!

And throwing rocks at a neighbor's dog! Bobby, who used to be kind to animals and smaller children. He's not going toward home either. It's lonely there, with Father in the South Pacific and Mother not home from the war plant till six o'clock.

There goes Nancy Lee!

And not toward Sunday school. The last two Sundays nobody could find a teacher for her class. Anyway, reflects Nancy, if Mom and Dad never go to church it must not be very important. God mustn't be so important either or he would stop wars. Maybe there even isn't any God.

There goes Anton with the unpronounceable last name!

On his way to the trailer camp outside of town. Anton, with the too-thin legs and the too-pale cheeks. It's hard to cook and eat and sleep in a trailer. Anton can't make any noise playing either for the man in the next trailer has to sleep in the daytime.

There goes America. The America of Bobbies and Nancies and Antons, who tomorrow will take over the Four Freedoms their fathers and brothers and uncles are fighting and dying for today. While we talk confidently of winning the war, hopefully of winning

the peace, can it be that we are losing our children? Losing them to ill health, indifference, insecurity, delinquency, and lack of religious faith?

Children Are Not Refrigerators

Juvenile court judges, social workers, public schoolteachers and religious leaders warn us that the danger is great. Watching with alarm the parade of today's children, they remind us that the first responsibility of the home, the church, and the community is, in war as in peace, our boys and girls; that while we can catch up on the production of refrigerators and tractors in postwar years, we cannot "freeze" the nurture of mental and physical health, of spiritual faith and idealism, for four or five years in children's lives and make it up—ever.

The problem concerns not merely children in war-emergency areas, in families uprooted or broken by the war. No child, however sheltered, can escape directly or intangibly something of the distress, the tension, and the uncertainty of a nation at war. Their guidance at home, at school, at church, and in leisure calls for a special solicitude.

Unfortunately the need for such special solicitude must compete with the need for working mothers, for first-aid

classes, for rolling bandages, for selling war bonds, for working overtime at the office. Mothers and fathers, many former Scout leaders and Sunday school teachers and others who have worked with children, are now giving their attention and energy to wartime demands and opportunities.

"Volunteer" is the watchword of this crucial moment in our national history. Conscientious citizens give gladly of their time and money to carry on the new civilian services required for the war effort. Will they not volunteer also to protect our most cherished national reserve, our children, if they realize the danger that threatens?

Christian leaders of America believe that they will. And where to look but to the churches? When Jesus set a child in the midst of his teaching, he placed on all his followers forever the obligation to defend "these little ones."

Will You Help Bobby, Nancy, Anton?

To remind Christian Americans of that obligation, to help them to see the problems that stand in the way of the wholesome development of today's children, to suggest ways of meeting those problems, to ask them to enlist in the most "essential" of all wartime jobs is the purpose of a new movement, "Volunteers in Christian Service to Children." Forty Protestant denominations of the International Council of Religious Education as well as state and city councils of churches and of religious education are backing the movement.

The success of the plan depends entirely on the members of churches in Seattle, in Houston, in Davenport, in Cleveland, in Jonesville—depends on you who at this moment read these words. It depends on whether or not you are willing to give a few hours each week doing something to help the children around you to look at life with brighter eyes, quieter hearts, stancher faith.

It may mean spending more time with the children in your own home, in your own church, or in your community at large. It means not only giving time to the boys and girls but also some time to study and training for such service. It may be that your church will launch the volunteer plan as part of its own program; or the churches of your community may work together through a council of churches. Whatever the method, the motive will remain the same everywhere: people working together as Christians to see that not "one of these little ones should perish."

Where does a volunteer start? That will depend on where and how you live

and on your special interest and talent. Almost certainly if you look around you can find a Bobby, a Nancy or an Anton. Then you'll *know* where to begin.

Volunteer as Better Parents

It may be even that you are a parent of one of these children and you realize that your home is a place of confusion and hurry. For you, then, the decision may involve giving up a committee on international relations or a bowling league in order to have a quiet evening of conversation, reading and worship with your own children. You may need to read some books and pamphlets to help you know what to say to them in times of uncertainty, sadness and misbehavior. You may decide that to meet with some other parents to talk over ways of keeping children on an even keel in wartime will be stimulating to all.

The Volunteers in Christian Service to Children movement sounds its first call, then, for parents in the midst of war to make religion more vital, sharing more meaningful for their families.

Volunteer as Church Workers

Perhaps your job should be helping your church to strengthen its service to children on Sunday or through the week. Unless your church school is as rare as a gold dollar, it is having the hardest struggle in history to maintain a staff. An offer to teach a Sunday school class may change your superintendent's outlook from despair to elation (after he has recovered from the shock!). An extended church school session or a nursery may benefit the children and enable parents to attend morning worship. You may be the one to aid such a project.

Or you may be the one to help solve the after-school or Saturday problem of children of working parents and of other boys and girls who "don't know what to do." If you like to tell stories, to put on plays, to lead singing, to direct handcraft, you can make your basement one of the most popular places in town. Come summertime, and you can put your talent to work in a vacation church school, which turns leisure hours into constructive study and activity for Christian living. In war emergency areas where organized church work is not feasible, weekday Christian clubs can carry over the vacation church school idea throughout the year.

If already you are among those who give time to the church school, then to you comes the challenge to stay on the job, to work harder than ever, to take

another leadership training course, to determine that your school shall be worthy of children's loyalty.

For you to enlist as Volunteers in Christian Service to Children through the local church will come the satisfaction of knowing you are guiding boys and girls in their most important "subject"—their relationship to God and to their brothers; that in showing them the love and goodness and power of God you are helping to shape the peace of the future.

Volunteer for Community Welfare

Homes and churches are in communities. Christian parents and church members cannot stop at their front doors. Every child in the community is entitled to a chance to be healthy, to play, to go to school, to develop his own best self.

The third appeal for Volunteers, therefore, is to members of Christian churches to co-operate with other community agencies in providing that chance. Most welfare organizations are facing a serious shortage of workers.

As a recruit from your church, you may be the very person to give a few hours each week to supervise a playground that will keep Bobby and Nancy and Anton off the street. You may be just the one to assist the overworked doctor and nurse at a local clinic with weighing children, keeping records, sterilizing instruments. Your help may be needed in enforcing child-labor laws. And it's a real phenomenon if the Scout leaders are not looking for someone like you. Maybe you're the one to take a juvenile delinquent into your own home and give him a new chance at life.

At any rate, there's a job for you somewhere as a Volunteer. If your talent lies not in leading a discussion group, making model airplanes, or teaching a Sunday school class, there is still a job for you. Helping the beginner superintendent put wraps on her charges; raising money for the committee on child welfare; calling on new residents; typing invitations to children to join a Christian club; making cookies for a party; stretching your gasoline to transport a stranded family to church—persons for all these duties and more are as necessary as presidents and supervisors.

For Volunteers: Printed Helps

How can you find out what to do and how to do it? Printed materials are now ready to answer that very question.

For pastors and local church workers there is a manual called *Volunteers in*

Christian Service to Children which outlines the movement by goals and steps; suggests activities for carrying out the plan in the home, the church and the community; tells how to recruit and train volunteers; lists additional materials for those interested in a particular subject such as "Family Worship" or "Juvenile Delinquency."

For all church members there is a leaflet, *In the Service for Children*, interpreting the movement in a warm, human appeal to Christians to prepare children to use the Four Freedoms. An enlistment blank appears in the leaflet.

For homes there are four small leaflets to encourage parents to see that along with vitamins and calories their children receive a balanced spiritual diet; that home—no matter what its construction—be warm with love, faith, friendliness; that the home stand back of the church. The titles of these leaflets are: *What Shall It Profit? For Every Child Faith in God, Your Home Here and Now, and It's Church Wherever You Are.*

For homes there are also two supplementary pamphlets, *The Child's Religion in Wartime*, and *Children and World Peace*. As the titles indicate these are to help parents face immediate problems such as fear, aggressiveness, death, racial antagonism; develop attitudes of peace that must begin at home if world peace is ever to be a reality.

For war emergency areas where normal church life is not possible, a sixty-page booklet, *Boys and Girls in Christian Clubs*, supplies program plans, games, stories, songs, suggestions for creative activities, parties, worship services, community enterprises and the like. The worker with children in defense districts can lean heavily on this handbook.

There go Bobby and Nancy and Anton.

There goes America. What direction? That depends on you.

What are you going to do about it?

* * * * *

The first thing you can do is to see that someone in your church orders the materials. Send to the Children's Division, Department of Christian Education, A.B.P.S. for the following:

Volunteers in Christian Service to Children, 25 cents; *In the Service for Children*, 2 cents each, \$2.00 a hundred; *What Shall It Profit? Your Home Here and Now, It's Church Wherever You Are, For Every Child Faith in God*, 2 cents each, 75 cents a hundred; *Boys and Girls in Christian Clubs*, 50 cents each; *The Child's Religion in Wartime, Children and World Peace*, 10 cents a copy.

The Value of Fellowship

By ANNA L. BEST



I TRUST

By Frances M. Morton

I do not ask to understand
How lilies, rooted in a clod,
Can lift tall spikes of perfect bloom
To light the altars of our God.

I do not know what power of life
So small and dry a bulb can hold,
To guard its long and buried sleep,
Then teach its petals to unfold.

I cannot read in Nature's book
The whole of God's infinite plan,
Nor walk with him the hidden ways
That mark the destiny of man:

It is enough if in my heart
The flower of faith shall blossom
white,
For in the unseen spirit world,
Faith is more precious far than sight.

A NEW BOOK

Music in the Religious Growth of Children. By Elizabeth McE. Shields. Abingdon-Cokesbury Press. 1943. 128 pages. \$1.25.

This is a reading and study book for teachers of children in Sunday, weekday, and vacation church schools. Such teachers are helped to know how to select and use music and songs as a vital part of the whole program of religious education. Thought also is given to music that is created by children, to the qualities of leaders and ways in which they may grow, and to ways in which home and church may work together to meet children's musical needs. Each chapter ends with suggestions for enriching group discussion in leadership education classes.

ACTIVITIES were humming in our Junior Department one Sunday morning. With satisfaction I surveyed the classes. Each was busy studying, or working on an activity that had grown out of the study. Then with a distinct shock I saw Patty, a wide-awake junior, sitting oblivious to what was happening in her group.

"Anything wrong, Patty?" I asked.

"Oh, no," she answered, "but I wish I had a chance to see what the others are doing." Her gaze returned to the fifth-grade class where the pupils were working on pages of a book.

Patty had voiced a definite need on the part of the juniors, I thought. They were together as a department only for the worship service.

I turned to Patty. "I don't blame you for wanting to know what the others are doing," I told her. "We'll try to think out a plan so that we all can know what is being done."

"Will it be soon?" asked Patty.

"It will be as soon as the classes finish the units they are studying."

At the close of the morning session I called together the teachers of the department and told them about Patty's suggestion. They, too, thought that she had expressed a real need of the juniors, but they asked the question that I had been asking myself. How could we provide the time for this needed fellowship, when we had only one hour each Sunday for worship service and class groups? We started by thinking about our time schedule—twenty minutes for worship and forty minutes for classes.

"Our class period could be shortened by five minutes," suggested a teacher.

"I could plan a briefer worship service," I added. "I am sure that I can plan a ten-minute service that will hold real worship value for the juniors."

The plan was presented to the boys and girls, and they were delighted. The next two Sundays were busy ones. Each class not only completed its activity but also planned how to present it to the department.

On the Sunday that was set for the sharing of work, all the juniors gathered in a double semicircle, facing a table. I took a moment to explain the purpose of what we were doing and to tell the juniors that after each class had explained its work there would be a chance for questions. Then the classes took charge.

The fourth-grade class was first. One

of the boys explained that they had been learning how to use the Bibles that the church had given them when they became juniors. Then one of the girls showed the scroll that the class had made to show the way the Bible looked when Jesus was a boy. She showed the group the psalm that they had written on the scroll. A third pupil presented a beautifully lettered psalm panel that some of the class had made as a gift to the department.

The fifth-grade class came next. They showed a book that they had made to record information about Bibles of long ago and now. The younger juniors were interested to find that the book cover showed a scroll such as the one that they had made, resting in its case. Members of the fifth-grade class showed some of the illustrations in their book and told why they had been included.

The sixth-grade class then told about their study of the Bible as a book that helps us in our everyday living. They showed their book of Bible readings that would be helpful at special times. A member of the class read some of the times when they thought they might need Bible help, and a Bible passage that was listed for each of those times.

The work of each class was placed on the table in the front of the room after it had been explained. When the morning session was over, the boys and girls crowded to the table to look at the work. It was left there for a week or two so that all could see it.

"Will we have another of these chances to know what everybody does?" asked one junior.

"Certainly, if you wish it," was the answer. The rest of the juniors were consulted, and they wished it.

Since then, this time of fellowship has become a valuable part of our work. When any class completes a unit, it has a chance to tell about and show what has been done. At promotion time, new classes are helped to know about department activities and customs. At other times we meet to make plans for special occasions, to discuss ways of improving our worship service, to learn new hymns, or to care for other matters.

Most important of all, there is a greater spirit of unity and fellowship in the department. Each group knows what the others are doing, and knows that the others are interested in their progress. We think as a department now, and work for the good of all.

APRIL in the Nursery Department

By MRS. J. E. CARLSON

DURING the month of April, the nursery leader will want to study possibilities for springtime learnings in her own locality. In localities where the season is advanced, perhaps planting already will be under way, and the emphasis may be upon gardening. In areas where the season is more retarded, the emphasis might be on bursting buds, leafing trees, nest building, baby chicks, or other springtime interests.

Since Palm Sunday is the first Sunday in the month, it might be well to stress the fact to the children that this is a time when many people want especially to go to church. Plockhorst's *The Triumphal Entry* may be used with the story, "Some Children Go to Church with Jesus." Another picture to be used with this story is *Going to Church*, No. 1 in the Nursery Picture Series. Magazine pictures of families dressed for outdoors and going somewhere together also might be used. If the windows of the nursery classroom face the street, and the time of the session makes this possible, the children might be interested in watching to see how many people come into the church. Their activities might center around the idea of going to church, either in playing that they are getting ready and going to church, or in building churches and houses of blocks, using spools for people who live in the houses and go to the church. Boxes or cars might be filled with the spool-people who are going to church.

Leaders will want to safeguard the nursery children from the emotional shock that sometimes comes to a child as he sees pictures of the events leading up to Easter, or if he chances to hear some of the details of the Easter story. The interpretation of Easter to these three-year-olds will be joy for the return of spring, the growth of flowers and the opening of leaves. The leader will try to arouse a sense of happiness and security through the bright-colored flowers and the singing birds.

As the children are greeted some may speak of their new clothes. New clothing is very important to the little child. The leaders should rejoice with them, directing attention to the fact that they are growing so that they need new and larger clothes from time to time; or attention may be called to the flowers, and the colors of the children's clothes

compared to the colors of the flowers.

Flowers will be used in the room—jonquils or tulips, hyacinths or an Easter lily. If the sanctuary is decorated and is not in use during the nursery class period, the children might be taken to see the lovely flowers, then brought back to their own room to talk about how glad they are that God planned for flowers to grow. If there is an outdoor space where the children may carry out some of their activities, flower seeds may be planted in a garden of their own. If such a space is not available, a window box could be prepared and planted, or even some seeds planted in a large flowerpot. Paper cups and empty food cartons make good receptacles for planting a few seeds that later may be taken home as a gift for Mother or Father. In the event that planting is not practical or advisable, gardens may be made from spools and pieces of bright-colored paper, or drawn on large pieces of paper.

Pictures of flowers and gardens may be used to stimulate conversation if real flowers cannot be secured.

If there is no outdoor play space, perhaps the children may be taken out for a walk, and there may be an opportunity to see a forsythia bush, or some other flowering shrub in bloom. They should have ample time to look at and talk of the flowers. This would afford a wonderful opportunity for worship as the leader voices a simple prayer, or the group sings "We are glad for flowers." Ants, bees or butterflies might be seen. For many children this will be a new experience, and even if some of the children have seen them before, they will not be expected to remember from the previous year. New leaves may be in evidence on the trees. If they are spoken of as baby leaves the children might better understand the idea of growth in leaves. If it is inadvisable to take the children out for a walk, pictures of birds and butterflies may be used in the room.

If there should be a rainy Sunday during the month, the children will enjoy telling how they put on their raincoats and rubbers, and carry their umbrellas. Some children will enjoy watching the rain patter on the windowpane. Perhaps they may watch it splash in a puddle. They may see birds bathing in the puddles, or a robin pulling a worm out of the soft earth. The rain will fur-



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nish a splendid opportunity for conversation about God's plan for rain to furnish water for all the things on earth. There may be conversation about houses keeping us dry and warm during the rain. Also about walking carefully to keep out of the puddles. A large piece of brown paper could be placed on the floor for a puddle for the children to walk around, for birds to come to and bathe, or for block-birds to drink from. Boats might be sailed on this paper puddle.

There probably will be some windy days in the month. If the children look from a window and see old leaves blowing around, or see the trees swaying and bending in the wind, they may bend and twist as the trees do, or twirl and whirl like the leaves. Children love to play in the wind and to feel it in their faces and hair. If they can go outdoors, they may take with them strips of colored paper for the wind to blow, or empty bags, or a pinwheel. Pictures of kites flying in the wind, trees bending and blowing might be used in the room.

Attention may be called to the birds and their nesting activities. Pictures of birds building nests would be helpful. The leaders might provide some yarn, string, bright-colored floss or cotton or other nest-building material and have the children place it outdoors for the birds. Or each child might be given some of the nesting material to take home with him, with a note explaining to the parents that he would like to place it in his own yard for the birds.

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Training the Home Visitor

By ALMA JONES

AND WHAT is your job in the Nursery Department?" was the question asked of a woman during a conference with nursery workers. "Oh, I'm just a home visitor!" was the immediate reply. What a difference one word can make! The phrase was spoken rather hesitantly, as if she were uncertain that she wanted to state her position at all. Emphasis on that one word *just* implied that she did not consider her work at all important.

This, and other replies of like nature suggest that Nursery Department superintendents would do well to train their helpers in the fine art of visiting. It is not enough for them to have a burning desire to visit; it is equally important to know how it can best be done.

In most Nursery Departments, in the past, little was done to assist visitors. At the regular workers' meeting much can be accomplished through study and discussion to develop people in the fine art of visitation. Some new workers are timid and hesitant in their approach and need more confidence in themselves. In personal contacts with parents it may be wise to suggest that an aid who is new at the work accompany for a time an experienced and tactful home visitor as she goes on her rounds. Much knowledge in the art of visiting can be gained by associating with others who have the ability to make such contacts in a help-

ful way. Observation is invaluable.

We learn to do by doing. Some time ago one leader invited thirty-two women to assemble at her home to receive their assignments for calling. Each one brought a sandwich; the hostess furnished coffee and dessert. The lunch was left at the house until their return at noon from the morning calls. While eating they exchanged varied and delightful experiences. Many encouraging testimonies were given regarding the blessings received. The thirty-two had returned rejoicing.

The value of written reports cannot be overestimated. As these workers rested, a tentative report was tabulated. This would be helpful later at the regular workers' conference.

A definite date should be set aside when the visitation should be done. At the conference before the workers start out demonstrations can be given of a number of different types of visits. This always proves helpful. It should be the responsibility of the Nursery Department superintendent to supply the visitor with something to carry to the one being visited. It may be the nursery paper if the church prepares one, a copy of *Home* or a mimeographed invitation to some program of the church. It is much easier to approach people and be welcomed by them if you have something attractive and interesting for them.



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THE CHILD'S BIBLE GROWS LARGER

(Concluded from page 19)

he will not yet have taken that step. In either case, however, his Bible will contain the stories and teachings that will lead him closer to the acceptance.

During these junior years, too, we will have been careful to make sure that the child's Bible is used by him increasingly in everyday living. He will be better able to go to the Bible for help with problems because his Bible is larger and he has consulted it increasingly under our guidance. We cannot go to an unknown book for guidance. The child can go only to the Bible that is his. We will have provided opportunities for him to use Bible truth in his living as we did in younger years, but now in ways that are adapted to his constantly widening world and his maturing capacity and understanding. We will have tried to make these opportunities so varied in the experiences they hold that the junior will have begun to learn how to go to his Bible for help when we are not present to guide him.

The child's Bible will not coincide with his printed Bible when he leaves the Junior Department. We will not expect that. We know that he has yet to be a junior high pupil and a senior high pupil and a young adult. We remember that our own Bible does not contain all that is in our printed Bible, and we will be humble about how much we expect of a twelve-year-old. We trust in God's laws for continued growth, and rejoice that we have been able to have a share in that growth.

APRIL IN THE NURSERY

(Concluded from page 23)

This month would be a good time to take a baby chicken to the Nursery Class. Pictures of mother hens and baby chickens may be in the room, or cut out ready for the children to paste on construction paper to take home with them. Perhaps the chicken would be kept as a surprise. If the leader desired, she might hold the covered box or basket in her hands for a while, and some child would be sure to ask what it was. They might be invited to come close and listen and see if they could guess what was in it. When the cover was removed, they would want to admire it for a time. They should be instructed as to how to touch the chicken. "We touch baby chickens gently, this way. They are so small that we must touch them gently." The children will want to feed and water it, so a jar lid and some

chicken feed should be provided. After the chicken has been fed, it should be covered to rest again.

If a chicken cannot be taken to the Nursery Class, perhaps some neighbor near the church might have some in his yard that the children could visit and see. Advance arrangements would have to be made for the visit. For city children, there might be a store window with chickens in it within easy walking distance of the church where they might watch them for a while. However, if they may have firsthand experience with some little live creature, and can handle it and hear its cry, they may better learn to be careful and thoughtful with all little creatures.

If a chicken is impractical, perhaps a kitten may be taken to the classroom. It, too, should rest most of the time, but there should be opportunity for the children to admire and pet it, and to hear it purr.

Helping Beginners to Worship

By ESTHER FREIVOGEL

THE ARCHBISHOP of Canterbury once said, "The world can be saved by worship." He then stated the following purposes of worship:

To quicken the conscience with the holiness of God.

To feed the mind with the truth of God.

To purge the imagination with the purity of God.

To open the heart to the love of God.

To devote the will to the purposes of God.

True worship, therefore, is something more than attendance at the Sunday church service or even quiet personal meditation and prayer. It is something that permeates the whole of one's life.

What relationship does this have to our work with beginners? It confirms our belief that worship should permeate the entire beginner session. There are worship elements in all of the following experiences: a beginner playing lovingly and unselfishly with another child; children joyously planning and preparing gifts for a friend; a little girl looking with wonder and joy at the first yellow dandelion of the season; children listening attentively to a story that reveals some truth of God; a child singing her own song of praise as she joyously creates something out of plastic clay. Our desire to make worship an integral part of a child's life, however, must not blind us to the need for regular participation in the forms of worship. A song, a prayer, a bit of Scripture, a lovely poem, a short story, the consecration of a gift may come at any time during the sessions or be combined into a simple, short service of worship.

Influence of Environment

Since beauty is an aid to worship, there should be touches of beauty throughout the room and one center where beautiful things are combined for the purpose of helping little children to worship. Even the beginner class that must meet on the front pew of the auditorium can have a low, portable screen on which attractively mounted pictures are hung and a low table on which are a Bible, offering basket, flowers or candles. Too many pictures in such a center tend to confuse rather than to express beauty; one lovely picture, or two or three closely related in thought are better. Other pictures needed to stimulate thought and lead to worship may be spread out on a low table or

pew, hung on a dado in another part of the room, or placed within easy reach of the teacher. For the springtime unit the picture, *In the Garden*, from the Picture Set for Year I, may be used in the worship center and the children's favorite picture of Jesus may be used in all sessions on Jesus. Nature materials will vary; what is seasonal in the southern states will not be found in Minnesota. Pussy willows, forsythia, budding twigs, sprays of blossoms that the children have examined and arranged in the early part of the session may form a part of the special center for worship. In northern states an attractive indoor plant may be used.

The factor of greatest importance to worship in the environment of a beginner is the teacher. It is she who must provide the surroundings described above. She plans activities that bring worship into vital relationship with the child's living. All of this means little, however, if she does not bring with her an attitude of the spirit and an awareness of the presence of God resulting from her own personal worship. On Easter Sunday she may tell without faltering the story, "Jesus and the Heavenly Home," but she will achieve real worship through this story only if she herself knows the Master and believes his message.

Importance of Feeling and Doing

Unless a child is acquainted with Jesus he cannot feel gratitude to God for him, desire to join the children of long ago in singing praises to him, or feel that it is a privilege to be with him in the heavenly home. In the second-year unit on Jesus and during the Easter session of the first year, take time to help the children to recall all that they know about Jesus. Pictures will be an aid to recall. Watch for and correct mistaken ideas. Recall songs about Jesus and use prayer whenever the children seem ready for it. In this way a new appreciation will be awakened and real worship take place.

Facts about nature are more wonderful than anything we can make up. But discoveries merely told to a child are not likely to be very inspiring. Help a child to discover these things for himself and a sense of wonder is awakened which in turn may lead to articulate worship. The teacher must be able to sense the child's readiness and in turn be ready to introduce a song, poem, passage of Scripture



K. Storch

"EVENING PRAYER"

or prayer to enrich the experience. This necessitates a thorough knowledge of materials. If the leader must first thumb through a songbook or other materials, the wonder of the moment is lost.

Spontaneous and Planned Worship

The beginner child is an informal, spontaneous being; when he sees something, he comments on it at once; when he feels something, he immediately gives expression to his feeling. It is in keeping with his nature, therefore, to have worship in the Beginner Department whenever the child shows readiness for it. Such worship may be with one, two, or all of the children. This does not mean that careful plans are not necessary to bring about situations in which spontaneous worship is possible. For examples of such planning study the suggestions for the "Work and Play" periods given on page 12 of Part Three of the First-Year Quarterly and page 80 of the Second Year, Part 6, text. As you plan for experiences in seed-planting, gift-making, and gift-giving, be sensitive to the possibilities for spontaneous worship in these situations. What song will have meaning here, what poem there? Be ready to let the child quietly wonder or to introduce that which will help him to express his thoughts and feelings.

During the spring and summer, attempts at planned group worship may be made. The following is a suggestion for Easter Sunday:

Music and Song: "Something Happy," No. 15,¹ may be played to call the children to their center for worship. It may be sung once or twice as the last few children are seated.

"God sends love to you. God is like
(Please turn to page 28)

Primary Worship Suggestions

"This Is My Father's World"

By MARY GRACE MARTIN



H. Armstrong Roberts

WHAT does springtime mean to your children? Do they think of God as they see new colors bursting all around them or listen to the cheery songs of birds? Do they think of God's plans for new life as they await Easter, or does Easter mean only colored eggs and new clothes? The first three sessions this month are prepared to lead the children into worshipful experiences related to the springtime. Let the classroom reflect the glories of spring as much as possible. Attractive pictures of growing things frequently are found in magazines, but try to have something fresh each week in new leaves, flowers, shrubs or plants, for pictures are merely substitutes for real experiences. Let the children share in placing these things around the room. Encourage them to report each week new things of beauty that they have seen, and whenever possible through conversations, relate their happy experiences to God's plans for the world.

Since the study groups will change their themes on the fourth week, the worship themes for the last two sessions turn from plans for beauty to plans for people in "my Father's world." Leaders should refer to the teacher's texts for the winter quarter for enrichment materials for these sessions. This is a good opportunity to use again the songs and Bible verses or poems used with Unit V for each grade. Suitable worship stories for those sessions may be found in the teachers' quarterlies under "Additional Materials." Too often these splendid stories remain unused when there is no expanded session.

Songs are taken from lesson leaflets as indicated, from *Primary Music and Worship*¹ and from *Worship and Conduct Songs*.²

1. A World of Glowing Colors

Today our purpose is to help the children to become more aware of springtime changes that are taking place, especially changes in color, and to recognize that God is responsible for the changes.

For the worship center arrange a bowl of attractive, colorful flowers. Cover the worship table with a white cloth or a piece of paper and as a border around the bowl, place leaves and grasses showing different shades of green. A picture of a child or children worshipping may be used on the worship screen. Around the room may be other pictures that show springtime colors in birds, butterflies, orchards in bloom, or gardens. On a flat wall place a large piece of paper with crayons near by.

QUIET MUSIC AND MEDITATION: "Spring Song," Mendelssohn. Ask the children to think about the many new colors that have come recently to growing things, and how the colors came to be there.

SONG: "'Tis Springtime"¹

CONVERSATION: "If I were to ask you to draw a picture of a tree as it looked last winter, what color crayon would you use? . . . Most of the trees looked black or brown then because there were no leaves on them. Now the trees wear a different color. Who will find a crayon most like the tree color and draw a tree on this paper while we sing?"

SONG: "Nature's Message"² (stanzas one and three)

CONVERSATION: "What other colors in growing things have you noticed recently?" As the responses are given, invite different children to draw on the poster paper, using an appropriate color for the flower or thing named. Older children probably will draw more readily than the younger ones of the group. "Wonder Song"² might be sung after each child has completed his drawing. Continue, "God seems to show his love to us in many wonderful ways in the springtime. Can you think of something green other than trees by which God shows love to us? (Grasses and vegetables.) Can you name flowers that bring God's love to us? (Speak of the color of each flower.)

SONG: "'Tis God Who Sends the Spring," Year I, Leaflet 27.

BIBLE VERSES: "A long time ago somebody else was glad to see the springtime come, and he wrote some beautiful

words which we read in our Bible. (Read Song of Solomon 2: 11-12b.) In another place we read how God has made everything beautiful. (Read Ecclesiastes 3: 11a.) Will you think about this verse while we listen to the piano?"

PIANO MUSIC: "All Things Bright and Beautiful,"^{1, 2} and the refrain of "Can a Little Child Like Me?"¹

SONGS AND PRAYER: "Let us sing together the words of the music that has been played. After the first song we shall pause a few moments so each of us can thank God silently for five beautiful things we have seen this spring, then let us sing prayerfully the second song."

POEM: Read the verses of "God's Love Is Everywhere."² Encourage the children to look for more signs of God's love during the week.

2. A World with Easter Joys

Today we shall try to help the children to experience some of the joys that Easter brings with its message of new life.

Flowers and an open Bible are especially appropriate for the worship center today. The picture, *Sharing Easter Happiness*, from the set for Year II, also may be used.

QUIET MUSIC AND MEDITATION: "This Is My Father's World."¹ Ask the children to think about the things that bring joy to them at this season, and what God has to do with these joys.

SONG: "God Is Love"¹

A CALL TO WORSHIP:

"O sing unto the Lord . . .

For he hath done marvellous things."

—Ps. 98: 1

SONG: "All Things Bright and Beautiful,"^{1, 2} or Year II, Leaflet 27.

CONVERSATION: "Easter is a time when we think of Jesus and his friends. It celebrates the time when his friends had a great surprise and when they learned the story of new life in a wonderful way. We are happy at this time because we are reminded that God has great plans for us as well as for flowers and trees and butterflies. Often we think things are dead just because we do not understand God's plans."

STORY: "The Caterpillar's Journey." Course I, Part 3, page 33.

SONG: "Praises Everywhere"¹

BIBLE VERSE: Psalm 126: 3

RECALLING BEAUTIFUL THINGS THAT

BRING JOY: Encourage each child to mention one thing, if there is time.

POEM: Read "Beautiful Things," Course II, Part 3, page 142. Call for the Bible verse that relates closely to the poem (Eccl. 3:11a).

PRAYER OR LITANY OF WORSHIP: If Grade 2 has prepared a litany as suggested in the teacher's book last week, the class should be prepared to share it with the department now as a part of worship. If no original litany has been prepared, the one on page 23 of the teacher's quarterly may be used.

SONG: "Tis God Who Sends the Spring," Year I, Leaflet 27.

3. A World of Music and Song

Today we wish to help the children to appreciate more fully the musical sounds of nature and to associate them with God's plans for a happy world.

Make a dish garden for the worship table. Use a low, rectangular baking dish, or other low dish. Cover the bottom with sand or pebbles and add water to suggest a spring or lake. Arrange in the dish branches of greens and a few flowers. Perhaps a small potted plant can be set among the pebbles and the pot concealed with greens. China or celluloid birds may add a realistic touch to the scene. A picture of birds or of running water may be used on the worship screen. Colorful bird feathers, sea shells that echo the ocean sounds, and pictures of birds, bees, rivers and springs may find a place on a browsing table.

QUIET MUSIC AND MEDITATION: "The Flying Bird."² Tell the class that the music suggests something that sings very sweetly. Ask them to think about the different kinds of songs that birds sing.

SONG: "This Is My Father's World"^{1, 2}

CONVERSATION: "Did the music suggest a flying bird or a singing bird? Would you like to listen to it again? (Repeat the music if desired.) At what time of the day do birds sing mostly? Did any of you hear bird songs this morning? (Talk about various kinds of birds and their songs, using pictures of the birds if possible.) Birds sound so happy when they sing. They seem to be singing praise to God and make us want to sing also."

SONG: "Praises Everywhere"¹

CONVERSATION: "Springtime is a happy praise time. Can you think of other things besides birds that seem to fill the air with music in the springtime?" Speak of the music of bees and running water. Use pictures to stimulate conversation.

SONG: "Tis God Who Sends the Spring," Year I, Leaflet 27. For the second stanza substitute:

I love to hear the tinkling brooks
That in the woodland ring,
And all the busy bees and sounds
That tell us it is spring.

BIBLE VERSES: Help the children to recall verses that remind them of spring or that express praise to God for these things. (Eccl. 3:11a; Song of Sol. 2:11-12b; 1 Tim. 6:17b; Ps. 126:3.)

PRAYER AND SONG: Allow a few moments for a silent thank you to God for springtime sounds and ears to hear the sounds. Then sing together "A Child's Thank You."²

4. A World of Many Lands and Peoples

Today we turn from the theme of God's springtime world to his world of many peoples. We hope that the children will think of God today as the Father of all people. A globe of the world may be used in the worship center.

QUIET MUSIC AND MEDITATION: "God's Children Live in Many Lands."³ "Just as God planned for different kinds of flowers and birds and trees in his world, he planned for different people. Will you think about some of the people who live in faraway places?"

POEM: Read the verses of the song, "Our Thoughts Go 'Round the World," Year II, Leaflet 30.

SONG: "Children of One Father,"² or Year III, Leaflet 18.

CONVERSATION: "Just as some tulips are red or yellow or dark or white, some people have different colored skins. What can you tell me about the people who live in God's world?" Let the children tell about American Indians, Chinese and Japanese, Negroes and other peoples about whom they have learned. Speak of the differing climates and methods of living in Alaska and Africa or elsewhere. Refer to the globe, but do not expect the children to have much geographical information.

SONG: "The Many, Many Children,"¹ or Year I, Leaflet 19.

BIBLE VERSES: "Have you ever thought how people in all these lands who have learned about God and Jesus can read from this same Book, the Bible? Of course, many could not read from this particular Book, since it is in English, the language we speak, but they can read the same messages because the Bible is written in many languages. Some workers for God are still working to put the Bible into more languages so more people can read it. Can you imagine how a boy in Africa feels who reads in his Bible this verse?" Ask a second-year child who is prepared to repeat

² Song and Play for Children.

the verse, "There is . . . one God and Father of all." (Eph. 4:6.) "Can you imagine how a girl in Alaska feels when she reads this?" Have a third-grade child read Isaiah 64:8a. "Or can you imagine what a Japanese or Chinese Christian thinks when he reads this?" Have a first-grade child ready to read Romans 10:12b.

POEM, SONG AND PRAYER: Read the first two lines of "God's Children,"² and follow with the prayer song, "A Prayer,"² or another familiar prayer. Invite silent prayer to God while the music continues.

SONG: "The World Is a Wonderful Home,"² using several selected stanzas.

5. A World of Friendly People

Not only do we wish children to understand that God is the Father of all people, but we want them to know that God expects people to be friendly and helpful to each other.

For the worship screen try to find a picture of children from many lands and different races joining hands or playing together. A large open Bible is all that is needed for the table with the offering plates.

QUIET MUSIC AND MEDITATION: "Our Father, As We Start the Day."¹ Ask the children to think of a large play circle with children from many lands, and the games they could play in a friendly way.

SONG: "Our Father As We Start the Day"

CONVERSATION: Talk about this imaginary play circle, the different kinds of clothing the children would wear, the different languages they would speak, and then dwell on the elements of similarity. They could all have fun at play. How? They could all smile. They could all sing. Perhaps they could sing the same song, "Jesus Loves Me,"^{1, 2} each in his own language, since this song is known so widely. Sing a verse of the song. Lead to stories of what missionaries and relief workers are doing today to show that Christian people are friendly people.

SONG: "Our Thoughts Go 'Round the World," Year II, Leaflet 30.

BIBLE VERSES: Recall those used last week.

PRAYER: "Help us, dear God, to build a world of friendliness. Help us to be more friendly to those with whom we work or play, and especially to those from other lands or races. Help us to remember that everybody may say, 'O Lord, thou art my Father,' and to treat everybody as brothers or friends."

SONG: "Children of One Father,"² or Year III, Leaflet 18.

That Primary Department In the Basement

By EMILY DAVIS

ONE SHORT YEAR ago—it does not seem possible now!—our primary room was a cold, drab basement room, furnished with odds and ends of benches and tables that were not wanted in any other department. The walls were a dull tan, the woodwork a darker brown, “to hide the dirt.” Six or eight little chairs were near the front, and behind them were six rickety benches of assorted sizes. One end of the benches was pushed tight against the wall so that they would fit into the room. Despite repeated requests from the teachers, the first pupils invariably sat next to the open aisle, so that each child had to step over those who had arrived, in order, to reach a seat.

The older children sat on the benches at the back of the room for the opening exercises. The boys found that they could put their feet on the bench in front of them, and with a slight pressure could keep up a rocking motion of that bench. Giggling or indignant looks from those in front only made them redouble their efforts.

After the opening exercises the younger class went to an adjoining small room where they met in comparative quiet. A dark, dirty curtain was drawn between the other two classes, and never-ending peeking went on from both sides. Added to all that, in winter the room was so cold that everyone’s feet were numb before the hour was over.

Then came a day to which everyone looked forward—the day that the church was free from debt. What rejoicing and celebration there was! Now we could

start some much needed improvements that had been waiting for this time.

The church people met to plan for the improvements. They decided to start from the bottom up—and that meant the primary room. Everyone went to work. Everything was taken out of the primary room, and scrub pails and then paint brushes were used. Almost overnight, water paint transformed the walls with a soft pink wash. The dark-brown woodwork was lightened with a coat of clean ivory paint that blended in with the soft tones of the walls. The whole room seemed to invite the sunlight to come into every corner.

The women bought a heavy grade of bleached sheeting, and made it up into curtains to partition off the classes, and drapes for the windows. The teachers used a design from *Story World*, and spent several evenings appliqueing little pink and blue muslin boys and girls across the hems, with a small church building in the middle of each. How those delighted the children!

Meanwhile, some of the men spent several evenings making low wooden tables. These were finished in the natural color and shellacked. Several dozen small chairs were bought, and a light-blue linoleum with a white-star pattern for the floor. A church member gave us money to buy some pictures, and we purchased three in matching frames—*Jesus Blessing the Little Children*, *Christ in the Temple*, and *Jesus at the Age of Five*. A big poster board provided space for other pictures that were used from Sunday to Sunday.

A new system of firing was used on the furnace. Now we had all the heat needed to make the room comfortable in the coldest weather. But these physical changes were not the only ones that took place.

The first Sunday that the children came into their changed room, there was a difference in them. They somehow felt that it would be out of place to be noisy or to play tricks on one another in that beautiful room. The leaders, too, were different. With the aid of the minister’s wife, and books on primary worship and the primary worship suggestions in the *BAPTIST LEADER*, the superintendent was prepared to challenge each child’s attention from the first moment. The opening exercises now were changed to worship services. In addition, all the teachers, the pianist and the superintendent took a course on “Teaching Primary Children.” Everyone felt better equipped mentally and spiritually, as well as physically, for the work of the Primary Department.

HELPING BEGINNERS TO WORSHIP

(Concluded from page 25)

Jesus. What are some loving things that Jesus did? (Pictures will help the children to recall.)

Song: A familiar song about Jesus may be sung in connection with the recall of his loving deeds.

“Birds, flowers, sunshine, rain also seem to say, ‘God sends love to you.’”

Song: “God Loves Us All,” No. 19,¹ or another familiar song about God’s world.

“The Bible tells us something about God’s world in springtime.”

Scripture Reading: Song of Solomon 2: 11-12.

“Are you glad it is springtime? Why? Let us say thank you to God.”

Scripture Prayer: Psalm 75: 1a.

“One of the nicest ways of saying thank you to God is to do something to make someone else happy. To whom will our Easter gift bring happiness?”

Story: “The Winter Is Past,” Second Year, Part 6, pp. 80-82.

Prayer: Psalm 75: 1a may be used again if the children seem ready to appreciate it.

To use this service in connection with the First-Year Course transfer the nature materials to the beginning of the service and substitute the story, “Jesus and the Heavenly Home,” for “The Winter Is Past.”

¹ When the Little Child Wants to Sing.





H. Armstrong Roberts

Junior Worship Suggestions

Fellow Workers with God

By DORIS CLORE DEMAREE

THIS MONTH we shall try to help our juniors to worship as we guide them into a deeper understanding and appreciation of how God works in the world and to lead them into a richer sense of fellowship with God as fellow workers with him.

In their classes and other study groups they will be thinking of themes closely correlated with this thought. This should lead into rich worship experiences with the group. Plan carefully with your other workers so that the worship materials used in these various groups may be used most fittingly.

A particularly lovely spray of a budding or flowering shrub or tree in a suitable bowl or vase will be lovely in your worship center before a background of richly colored velvet. For the second Sunday choose from your picture file a picture of the boy Jesus in the Temple. If desired, you may use this same picture for the third and fourth Sundays. On the last Sunday it will be better to use a large picture of juniors working with God or a poster which some group may have made previously on this theme.

Because worship programs use such a small part of the Easter music that your juniors might enjoy, you may want to change your regular morning's schedule the first two Sundays to allow a few minutes when the department may experience the joy of singing some of the

beautiful Easter music included in their hymnbook. Some groups will do this as the children gather, others may use the time ordinarily set aside for learning new hymns and responses. The hymns suggested may be found in *Hymns for Junior Worship*.

1. God Works in Wondrous Ways

PREPARATION FOR WORSHIP: Soft music, "All That's Good and Great and True"

CALL TO WORSHIP: Job 37:14b; Psalm 111:4a (read by two juniors)

HYMN: "Holy, Holy, Holy! Lord God Almighty"

OFFERING SERVICE:

Call to Offering: "God hath given us richly all things to enjoy." Let us share our possessions with a willing heart.

Offering

Hymn of Dedication: "Our Gifts We Share"

PROSE POEM: "Isn't It Strange?"

Isn't it strange

That a robin knows how to build a robin's nest,

That a sparrow or oriole builds only its kind?

Isn't it strange

That some ugly worms turn into beautiful butterflies,

That bees know how to make honey, That fish can swim?

Isn't it strange

That a crab-apple tree produces crab apples

And never cherries or plums?

That a grain of wheat when planted Will sprout and grow,

Then bloom and form other grains of wheat?

That raindrops fall, run off to the ocean,

Become vapor and fall once again as rain?

That the seasons come and go

Year after year the same?

That the sun and moon and stars

Still shine as of old?

Isn't it strange?

But these are the works of God

Performed in wonderful ways.

By the greatness of God they are so.

Stand still and think about the works he has done.

—D. C. D.

CONVERSATION about the works of God. Keep everything upon a plane of reverent wonder.

FROM THE BIBLE: Job 37:14b-18 (Job is urged by his friend to think of God and forget himself.)

LEADER: "A psalmist looked at the stars, the sun and the moon. They seemed to say, 'Look at us. We bring warmth and light. We move in an orderly fashion. No one but God could have made us.'"

FROM THE BIBLE: Psalm 19:1-2

LEADER: "As we see God's works in the world we want to sing his praise."

HYMN: "This Is My Father's World"

LEADER: As a psalmist saw these things God had created he thought, "People think the things they do are wonderful, but they are small compared to what God has done. I wonder why God cares so much about people. Why does he love them?"

FROM THE BIBLE: Psalm 8:3-4

LEADER: "Were you ever up in an airplane or high on a mountain? How did things look as you looked down? Perhaps you felt as if God's world was getting bigger as you got smaller and smaller. That must have been the way the psalmist felt when he said, 'What is man?' But do you remember the first story in our Bible? When God had made the world and the things in it he made man. He said to man, 'I have made all these things for your use.' It is wonderful to think that God made these things for you and me. But he did more! He made them for everyone in the world. And most wonderful of all, he made people so they could choose how to use these things. He did that because he loved people so much. How he must have hoped that we would learn to use his gifts for the good of everyone."

HYMN: "All That's Good and Great and True"

PRAYER:
Our Father, God,
We see the works of thy hands every-
where.

In the beauty of the flowers,
In the orderliness of the seasons,
In the dependability of the stars,
We come to know thy greatness.
We feel thy loving-kindness toward all
people

And our hearts are full of love for thee.
Help us to think of thee
Whenever we see thy works. Amen.

2. That We Might Understand

PREPARATION FOR WORSHIP: Soft music as last Sunday

CALL TO WORSHIP: "O Joyous Easter Morning" (read by a junior)

HYMN: "To Thee, Redeemer, King"

OFFERING SERVICE

INTRODUCTION OF THEME: When we look at the world God has made we think how great he is. We realize that God must love people very much. He must feel very sad when he sees some people starving while others have wasted so much more than they use. He must feel sorrowful when so many people forget him and do wrong. In our Bibles we read that again and again through the years there would come a man who loved God and tried to do his will. He tried to tell others how God wanted them to live, but few would listen to his words. At last God sent Jesus to people to help us to know how God works and his will for us.

FROM THE BIBLE:

"Jesus Came from God." John 3: 16; 14: 9; 17: 25-26

"Things He Told Us to Do." Matthew 6: 9; Mark 12: 30-31; John 13: 34; Matthew 5: 44

HYMN: "Jesus, Friend of Children" (use tune, "Beneath the Cross of Jesus"; or the story expressed in the hymn may be told in story form).

Lord Jesus, friend of children,
Once walked in Galilee.
He taught and healed the people there,
Said to them, "Follow me!"
And larger grew his little band:
They sang and hailed him king,
Till some there were who feared his
power
And they his death did bring.

They sorrowed for their Master,
They thought that he was dead.
Three women came with spices sweet
To place about his head.
An angel met them at the tomb,
A shining robe he wore,

He said, "Lord Jesus is alive—
Alive forevermore."

Today we sing with gladness,
In gladness we proclaim
Lord Jesus Christ is still alive!
We praise his holy name.
Today we bring the joyful news,
Proclaim it once again.
He is alive! He is alive!
Hallelujah! A-a-men!

—D. C. D.

PRAYER of thanksgiving to God for sending Jesus, for the things he said and did to help us to understand and know God, and that he is still alive.

3. My Father Worketh and I Work

PREPARATION FOR WORSHIP

CALL TO WORSHIP:

This is the day that the Lord hath made;
We will rejoice and be glad in it.

—Ps. 118: 24

HYMN: "All That's Good and Great and True"

OFFERING SERVICE

LEADER: "Jesus often is spoken of as a Master Workman. Can you think why this is true?"

HYMN: "My Master Was a Worker" (Junior Graded Lessons, Course V, Part 2.)

STORY: Tell a story based on Luke 2: 41-49 and John 5: 1-17.

HYMN: "O Master Workman of the Race"

PRAYER: Our Father, and the Father of Jesus, we are glad to know that Jesus had a part in carrying on thy work. Thank you for sending him to help us understand. Amen.

4. Fellow Workers with God

PREPARATION FOR WORSHIP: Play softly the music of "O Master Workman of the Race"

CALL TO WORSHIP

HYMN: "All That's Good and Great and True"

OFFERING SERVICE

HYMN: "My Master Was a Worker"

LEADER: Jesus was a worker with God. There are others who also were workers with him.

STORY: "A Letter to Some Friends"

Once Paul had been in Corinth. In fact he had helped to start a church there. But it had been a long time since

he had been there. He had been hearing from his friends in Corinth. He decided to write a letter to them. "Paul . . . unto the church of God which is at Corinth," he wrote. "I thank my God always concerning you." The letter continues something like this: "I have heard things are not going so well with you, that you do not all think the same way. I even have heard that you are quarreling and taking sides against one another. Why are you so foolish as to quarrel? Who is there among you that knows everything? Your wisdom is as foolishness when you think of the wisdom of God. If you want to boast, do not boast about what you have done, but rather boast about that which God has done!"

"You are not so important that you can do everything yourself. Who is there among you that can plant a seed and make it grow? One can plant the seed, another can water it, but it is God who makes it grow. It takes God and people working together to do a thing that is worth while. When we do our part we are God's fellow workers."

LEADER: "Paul and those early Christians were fellow workers with God. Can you think of others whom you would say are also fellow workers with God today?"

HYMN: "Forward Through the Ages"

PRAYER of thanksgiving that there are those who can continue to carry on God's work in the world.

5. We Can Be Fellow Workers with God

PREPARATION FOR WORSHIP: "Forward Through the Ages," played softly

CALL TO WORSHIP

HYMN: "Holy, Holy, Holy! Lord God Almighty"

OFFERING SERVICE

HYMN: "All That's Good and Great and True"

PRAYER: Use the one given at close of program for first Sunday.

FROM THE BIBLE: John 3: 16; John 5: 17 (by two juniors)

HYMN: "My Master Was a Worker"

FROM THE BIBLE: 1 Corinthians 3: 6-9a

HYMN: "Forward Through the Ages"

LEADER: We, too, can be fellow workers with God. Can you think how this may be? (Let the juniors give their suggestions.)

HYMN: "O Master Workman of the Race" (Last stanza only, sung as a prayer)

RESPONSE: (By a junior)
Hear our prayer, O Lord.
Help us to work with you
To make our prayer come true. Amen.

Children's Day

It is time to plan for this important day. See the article on page 10 of this magazine and look for additional suggestions next month.

The Services of My Church¹

By HAZEL A. LEWIS

THIS UNIT of five weeks is planned for the month of April and therefore the second meeting comes on Easter. When the sessions are held during the week the plans for this second program can be adapted for that purpose.

The unit deals particularly with the services of worship and the ways in which the church building is planned to help people to worship. The desired outcomes of the unit are as follows:

A discovery by the juniors of the way in which their church sanctuary helps people to worship.

A growing appreciation of the order of service and an increased interest in taking part in it themselves.

An increased understanding of the ordinances of the church.

A growing appreciation of their part in the services of the church and of the ways in which they can take that part.

You will take into account the other studies the juniors are having in their church school work. If they are using the Judson Keystone Graded Lessons, the first-year juniors will be studying at this time the unit, "Worshiping Together." In connection with that they may be finding out the meaning of the symbols in their church building. Probably they will make either a worship screen or a psalm panel. They should be given an opportunity to share their work and discoveries with the other juniors in the meeting where this present unit is used. If there is not time in the church school class to make the things referred to, they may be done in the Junior Society meeting. Confer with the church school teacher and secure the envelope of "Resource Materials" provided for Course IV, Part 3, of the Judson Keystone Graded Lessons for Juniors.

If this unit is used in a junior session meeting at the same time as the church service, plans should be made for the children to be in the sanctuary for part of the session or at some other time when that part of the building is not in use for worship.

You should have a copy of the juniors' material as it appears in *Juniors* for March 26 through April 23 for use in guiding the boys and girls in carrying on this study.

¹ Prepared from outlines copyrighted by the International Council of Religious Education.

Session 1. April 2

OUR CHURCH BUILDING

If possible, have available pictures of your church building. If there is someone who knows the story of your church building and who can talk interestingly to juniors, help them to get in touch with that person and invite him to the meeting. If no pictures are available the suggestion is made in *Juniors* that some of the juniors draw or paint a picture of their church. This should be done as a free-hand mural such as the children are accustomed to paint in school. Poster paints, a wide brush and heavy paper, can be used. Crayons could be used, but would be less effective in this instance.

The outline of the program is as follows:

MUSIC: A familiar church hymn

CALL TO WORSHIP: Psalm 122: 1

HYMN: "This Is My Father's World"

BIBLE READING: Psalm 100

HYMN: "Our Church Proclaims God's Love and Care." It is important to use this hymn, for it is the theme song for the five sessions.

TALK: "The Services of Our Church." By adult counselor.

TALKS BY JUNIORS:

Introduction by junior leader

The Story of Our Church Building

Places in Our Church Where People Worship

DISCUSSION:

"What I Like Best About Our Church"

"What I Would Like to Change in Our Church"

HYMN: "For the Beauty of the Earth"

PRAYER

Suggestions for Adult Counselor

In your talk today you will want to help the juniors to see the variety of services that are held in and by your church. Their study in this unit will be centered in the Sunday morning church service of worship and preaching for their chief opportunity for participation is in that service. Explain to them that the word "service" means many things. One meaning is "something done for the benefit of another." Tell the juniors about some of the services that the church performs. They may have shared in some of these. This kind of service is an important part of the work of the church.

Another meaning is "a celebration of

public worship." There are many worship services in the church. Mention some of them and be sure to include the groups that worship in their rooms in the church school. A junior is to tell about these later in the program. Help them to feel the great importance of the Sunday morning church service when all the congregation gathers to "serve the Lord with gladness."

Session 2. April 9

WORSHIPING IN OUR CHURCH

Since this is Easter it may be wise to omit the separate junior meeting if it is held at the same time as the Sunday morning service. Be sure that the juniors have an opportunity to visit the sanctuary, even though they go at a time other than the Sunday morning service.

It is suggested that the junior leader have a copy of the church bulletin if there is one, and use it in planning this meeting. If the first-year juniors in church school are making the worship screen or psalm panel suggested in their lessons it may be ready to use at this time.

A picture of Jesus, the Bible, spring flowers, will help to make the room attractive. Church hymnals should be ready for use. The worship service is suggested at the end of the program and the first part of the period is given to information and discussion.

Session Outline

INTRODUCTION: By junior leader

BRIEF DESCRIPTIONS of the parts of the church service. (See *Juniors* for April 2.)

DISCUSSION: "What I Like Best in Our Church Service"

You will need to guide this discussion and give special emphasis to those parts of the service which especially help us to worship.

HYMNS FROM OUR CHURCH HYMNAL

Be sure to include the "Doxology" among these hymns.

LEARNING A BENEDICTION

The references for nine benedictions in the Bible are given in the juniors' material and two are suggested for reading: Numbers 6: 24-26; 2 Corinthians 13: 14. Help the juniors to choose one of these and learn it.

ANNOUNCEMENT OF NEXT MEETING

A CLOSING WORSHIP SERVICE

Hymn. "Our Church Proclaims God's Love and Care"

Scripture Reading. Mark 16: 1-8. The Easter Story.

Hymn. "This Is My Father's World"

Prayer

THE JUNIOR SOCIETY

Session 3. April 16

PLANNING A CHURCH SERVICE

In this meeting the juniors are to plan and conduct a service like the Sunday morning service in their church. The information which was given in the last meeting will be needed as the background for this service and if, because of Easter, last week's meeting was not held it will be necessary to refer to it.

As you guide the planning and the meeting itself be careful that an attitude of complete sincerity is maintained and that the juniors do not feel that they are "playing church." They are trying to understand their church service by planning and taking part in one like it. The desired outcome is not that they shall have a junior church but that they shall desire to attend and take part in the church service now or when they are older.

It is suggested that the juniors have a mimeographed church bulletin for their own service, like the one for the regular church service. You will have to arrange for this, but the juniors should do the work.

The junior leader is to take the part of the minister for all except the sermon, which you, as the adult counselor, will give.

Help the junior leader to make careful plans and to practice the call to worship and the Scripture reading. Help the juniors who are leading the service to be reverent by having a brief prayer with them before they go in for their worship service.

The following program is only a suggestion, for it should be like your own church service.

A Church Service of Worship

Held by the Juniors of _____ Church
April 16, 1944

PRELUDE: "Largo," by Handel

PROCESSIONAL HYMN: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 92: 1

THE DOXOLOGY

INVOCATION

HYMN: "This Is My Father's World"

SCRIPTURE READING: Psalm 24: 1-5

SPECIAL MUSIC: By the choir

PRAYER

OFFERTORY

THE SERMON: "How Worship Helps Us." The junior leader should introduce the subject and the adult counselor give the talk. Suggestions are given in *Juniors* for April 9.

HYMN: "Our Church Proclaims God's Love and Care"

BENEDICTION: Numbers 6: 24-26 (by adult counselor)

Session 4. April 23

THE LORD'S SUPPER AND BAPTISM

The junior leader of this meeting should be one who is a member of the church. If some of the juniors have been baptized recently they should be recognized especially and given some part in the program. Part of the meeting may take place in the sanctuary near the baptismistry and the Communion table, if the room is not in use. If one of the deacons is to be a guest at the meeting be sure he understands what is expected of him.

Bibles and copies of the church hymnal should be ready for use by the juniors. The Bible references may be written on the blackboard so they can be seen easily.

If possible a picture of the *Last Supper* should be in front of the group.

Worship Service

PRELUDE: Music of a hymn played softly

CALL TO WORSHIP: Psalm 100: 1-2

HYMN: "This Is My Father's World"

PRAYER

HYMN: "Our Church Proclaims God's Love and Care"

A LITANY ABOUT OUR CHURCH: (Given in the juniors' program)

HYMN: "Fairest Lord Jesus." (After this hymn go to the sanctuary, if this is possible.)

BIBLE STUDY: Directed by the adult counselor

When Jesus Was Baptized. Matthew 3: 13-16

Why Jesus' Followers Were Baptized. Matthew 28: 19-20

What a Follower of Jesus Said Baptism Was Like. Romans 6: 4

DISCUSSION: "How Baptism Helps Us to Be Followers of Jesus." This is to be led by the adult counselor. Close the discussion with the question, "What should the people who are watching a baptismal service do?" Suggestions are given in the juniors' material.

THE LORD'S SUPPER. After the Bible readings, guide the juniors in the discussion suggested in the juniors' program under the headings, "Questions for Discussion" and "Thoughts During Communion."

SONG: "I Would Be True"

THE NEXT MEETING: Announce the subject for next week and ask all the juniors to think of something they might do for our church building or our church service to make it a better place for everyone to worship.

BENEDICTION: 2 Corinthians 13: 14 (by adult counselor)

Session 5. April 30

WHAT SHALL WE DO IN CHURCH?

Suggestions are given in the juniors' material for ways in which they might help, such as cleaning or repairing pages in the church hymnals, folding church bulletins for the minister or secretary, making a ribbon bookmark for the pulpit Bible.

The minister is to be asked to speak on the subject given in the program that follows.

A poster also is suggested, with the words, "What We Will Do in Church," and a picture of your church at the top. A heavy crayon should be ready for use.

A picture of the boy Jesus in the Temple should be at the front. Other suggestions are given in the juniors' program.

PRELUDE: The music of a hymn played softly

PROCESSIONAL HYMN: "For the Beauty of the Earth"

CALL TO WORSHIP: Psalm 92: 1-2

THE DOXOLOGY

INVOCATION

HYMN: "God of the Earth, the Sky, the Sea"

BIBLE STORY: "When Jesus Went to the Temple." Given in the juniors' program and to be told by a junior if possible, or by the adult counselor.

HYMN: "Fairest Lord Jesus"

TALK: "How People in the Church Service Help the Minister." If the minister cannot give this there is in the juniors' material a suggested list of ways of helping.

DISCUSSION AND POSTER: "What We Will Do in Church." Guided by the adult counselor. See suggestions in the junior program.

HYMN: "Our Church Proclaims God's Love and Care"

BENEDICTION: Numbers 6: 24-26

Children's Games from Many Lands, by Nina Millen. Friendship Press. Price, \$1.00.

Here is the book for which church leaders have been waiting, and which public school teachers will welcome with equal warmth. It contains two hundred and sixty-two game descriptions from fifty-five different countries. Many of the games never before have been published in a collection. They were gathered largely through personal contacts and correspondence.

This book should be useful to all leaders who direct children's recreation, and particularly to those leaders who are trying to teach world friendship.

Baptist Leader

Young People's Leader



Camera Guild, Inc.

MEET the Junior High Boys and Girls

By DOROTHY E. CLAYPOOL
and
EDITH L. GILLET



Keystone View Co. of N. Y.

I AM A VOLUNTEER church worker, and I feel sure that this represents the very best use of my time. I am investing my life in the personalities of boys and girls while they are in the formative years."

"I feel convinced that the continuation of every ideal and institution that we hold sacred and the very existence of the Christian church in the future depend upon those who are young now. But here is my difficulty: I feel that I don't understand youngsters well enough and I don't know where to turn for help that is nontechnical and workable."

"I am thrilled when I think of what I *might* do, but my plans seem to go wrong. Can you tell me what to do about it?"

"I like intermediates because they are so unpredictable. I never know what they will do or say next; that's why they are so interesting. I need all the practical suggestions I can get so that I can keep one jump ahead of them with ideas and effective ways of doing things."

Counselors, teachers and leaders of the intermediate or junior high boys and girls frequently make such comments as these. They help to remind us of the importance of effective work with this group and the need for guiding its leaders. This is a very critical age for life decisions and commitments to Christ and to the church. It is the time of dawning independence and of the choice on the part of many to drop out of the

church's program because it does not appeal to them. Life habits are in the making; ideals and loyalties are being established. What we desire to get done for the cause of Christ had better be done *now* while these boys and girls are still "halfway between childhood, which they have not yet put fully off, and adulthood, which they have not yet put fully on."¹

Nothing in the work of the church is more fascinating or more difficult and challenging than the task of partnership with God in developing the personalities of junior high boys and girls. This series of articles, beginning in this issue, is planned to give help in realizing this end. It opens the door to better understanding of the individuals, making up this group.

Meet Them in Person

Meet Elsie. Smile back in response to that grin, her identification. Conceal your amazement as you listen to Elsie's grown-up vocabulary. Later on in class you will be more surprised at the grasp she has of the lesson. Any teacher must work hard and be alert to keep ahead of that inquiring mind, must build carefully on the past lessons or fall into the trap of Elsie's retentive memory.

Here's Tom. Your hand goes out spontaneously toward his. Good-looking, well-informed and bright of eye, Tom provides no excuse about "working with

rough intermediate boys." Don't eye those well-pressed clothes so doubtfully or look skeptically at that neatly folded tie. Wait until you know Tom better before you dub him mollycoddle, sissy, girl crazy. The class session beginning in a few minutes will reveal Tom as the possessor of the fertile mind that breeds the most unique projects growing out of the lesson.

There goes Helen! She will not stop to say, "Hello." Poor, placid Helen! Fat and slow, she sits in a lump through every class session and party. But watch how she eyes the other girls anxiously. Lazy though she is, she eyes the boys, too, not the boys in her own department, but the senior high boys across the way.

This one is Ray. At last, the traditional junior high boy for you! With legs and arms poking lengthily through knee pants and jacket, he shuffles up to meet us and blushes as he tries to think of something to say. A minute later we hear his rasping voice suddenly jump up the scale an octave. Of course, the whole class goes off into giggles. Will the girls across the aisle never stop?

These two—Jean and Ida. As you look admiringly at Ida's long lashes and dark curls, remember that a year ago she had that same lanky appearance displayed by Ray now. Say a good word to Jean; she needs it. You will find her one of the most faithful girls in the class. That muddy complexion bespeaks the headaches and the general sluggishness that

¹ Adapted from P. R. Hayward's "I Am an Intermediate."



Conrad Poirer

have changed Jean from the sturdy, laughing youngster of a short time ago into the slow-moving, nervous, self-conscious girl you now see. Stand here and watch the attitude of the whole class change as Ida enters. They were full of life before, but now they seem to have taken on a fresh supply. Tom furnishes the ideas for the department, but Ida supplies the impetus.

Where is Norman? Here he comes. Never mind his sullen scowl. Let him slip by without speaking. For some reason Norman fights a battle within himself right now and needs a leader who will work quietly in the background with him until it is straightened out. Hear his loud voice arguing with the fellow next to him. In class, later on, his arguments will be a little funny. But somehow we must reach him with help that will settle that bigger argument going on within him.

Get at the Facts— Look Behind the Scenes

You see seven members of a Junior High Department, briefly described. Will you work with them? What are their potentialities? Will they make you happy or unhappy? More important, have you the possibilities for making them happy or unhappy? Will they—and you—meet Sunday after Sunday to “go into the study of the lesson,” or will you all work together, study together, play together and worship together until you gradually realize that you are help-

ing one another to grow almost as a family grows, with sympathy and understanding?

Speaking of families, do you know the homes behind the members of your group? What potentialities will improve the program of the department? What problems might hinder the best development of your work? Look briefly at the records of those you have met so far.

Elsie: Seventh of eleven children. The family has moderate means and, as a group, possess a good-natured temperament. Discussion on every subject imaginable takes place at the evening dinner table. Much laughter characterizes the family, although arguments enter in. The sharing of clothes, of responsibilities and of pleasures is common among these brothers and sisters. Boy friends for the girls and girl friends for the boys are taken for granted. Older brothers and sisters have dropped away from church attendance in the Senior High Department, but Elsie's mother does not believe in forcing the issue and so nothing happens.

Tom: The only child of professional parents, who attend a local church of another denomination. He comes here because his friends do. Tom has to provide a great deal of his own amusement. In family discussions great stress is laid on doing things in an unusual way.

Helen: Oldest of three girls who live with their grandparents. The old folks, having had to struggle in their early years, are determined that the girls shall

have every advantage, consisting mostly in providing them with too much spending money. Helen uses most of hers at the movies and the soda fountain. Much of the home conversation dwells on the fact that the girls will be ladies and on the fancied slights from other church people and neighbors.

Ray: The younger of two boys. His brother, a handsome blond, is the local high school idol. Everyone in the church likes the older brother, who went as a delegate to a summer assembly last year. The whole family engages in much church work, and Ray is a little neglected. Conversation and family activities center in the church program.

Jean: Older of two girls living with their stepmother who is determined to do her duty by them. Jean is faithful, though not overly bright. She has a good deal of sickness, headaches and biliousness. She has been the treasurer of her class for two years now and works faithfully. Home training is responsible for this. Each girl must wear her own things, must take certain responsibilities faithfully and account for spending money regularly.

Ida: Has two older brothers and a father, mother not living. She gets along with the older brother but not with the younger one. Violent quarrels often occur between these two, who are much alike, while the older brother usually takes Ida's part. The father is indulgent toward all three and proud of their abilities. He urges them forward in church activities.

Norman: Youngest of five boys. Norman seems to be rebelling against the steady church attendance that his parents both insist upon and practice. Every Saturday evening the family discuss church school lessons, so Norman is always prepared, even though it may be against his will. He has a good Bible background, but applies few of its teachings to daily living.

How can any leader take boys and girls like the seven illustrated here, having such varying descriptions and such widely differing home environments, and hope to make of them a congenial and progressing group? It never will be accomplished by teaching from the platform for a half-hour on Sunday morning; that much is clear. But if you will learn to know them, if you will enter into their home life, if you will arrange to be with them sometimes in their play and in their work, if you will be conversant with their school situations, you may find that they will take you and make you a congenial member of their group.

(Please turn to page 36)

Intermediates *Also* Need a Program

By CLARENCE B. GILBERT

THE FIRST BAPTIST CHURCH of Anytown had a considerable number of live-wire junior high¹ boys and girls in its church school, but beyond these class activities there was not much of a program for them. On Sunday evening these boys and girls, although very much interested in their church, attended movies, walked the streets with chums or gangs, or sat home listening to their favorite radio programs. Day after day many of these youth passed by the church on their way to and from school, but they saw the inside of it only once a week, on Sunday morning.

Then one day the pastor, looking over the church statistics, discovered that while the church always had a large first-year junior high class that had been graduated from the Junior Department, the second- and third-year junior high classes became much smaller. As he compared the statistics over a period of years he further discovered that every year the church had lost "through the back door" a large percentage of these junior high boys and girls. They had vanished, as it were, into thin air. For instance, the Junior Department had graduated sixteen boys and girls into the Intermediate Department in 1940. But three years later when this same class had graduated into the Young People's Department only nine regular members had remained in it. As he looked back over the records he discovered this to be the story almost every year.

At the next monthly meeting of the church's committee on Christian Education, the pastor came prepared to discover what might be done to strengthen this Junior High Department. He drew on the blackboard a chart showing the startling facts he had discovered. In three years, without realizing it, they had lost more than twenty-five junior high boys and girls. After the committee had recovered from this shock he showed them that only four new youths of this age had been attracted to the church from the community in the past two years. Immediately the committee went into action. Something had to be done. Why did these junior high boys and girls drop out of the church? What kind of program did they desire? What kind of program did the church offer them? Why did the church not attract the junior high group?

They had not analyzed the problem very long, however, before they discovered that they really did not have much of a program in the church for a junior high boy or girl. Aside from the Sunday morning church school classes and an occasional class party, there was not much activity to tie them to the church. The surprising fact now seemed to be that they had not lost more of the youth. After a careful and deliberate study of the problem, the committee appointed a counselor of junior high work with instructions to develop a program of worship, study, activities and recreation that would meet the needs and capture the interest of these boys and girls and draw them more closely into the fellowship of the church.

The committee chose its junior high counselor with great care. It desired someone who understood the interests of this age group and the perplexing problems they faced; someone keenly interested in guiding these young people over their most difficult years; someone who had a friendly Christian personality that would be attractive to them. This seemed now to be the most important task in the church, and they desired to obtain the best possible person for the position.

Some weeks later the church had a busy program for its intermediates. Instead of the church school classes dropping off, they began to grow. The new Judson Keystone Graded Courses were introduced, providing vital lessons and interesting activities every Sunday morning. On Sunday evening a new interest group had been developed for them where they could come, like their older brothers and sisters, to a Fellowship meeting and sing and worship and talk over some of the things that interested them. A junior choir was formed that attracted many of these young people, and on two occasions they sang in the morning worship service. An Ann Judson Chapter of the World Wide Guild, meeting on two Wednesday afternoons each month, was organized for the girls. The boys, not to be left out, asked for a boys' club, and a Royal Ambassador program soon got started. There was a special interest group now for every junior high boy and girl in the church. A new spirit caught hold of the department. The young people began to talk about their church activities, and their friends began to ask questions. Now any Sunday morning you will find nearly

all of the junior high boys and girls of the church scattered through the congregation. These boys and girls are becoming part of the church fellowship.

Certainly the appointment of a junior high counselor did not solve all of the problems of this department and in itself build a strong, attractive program. Much more must be considered. The junior high counselor worked hard and received the co-operation of all the other teachers and workers in the department. But it all started with her appointment. She had vision, she took the initiative to get leaders where they were needed, she investigated the denominational materials for the department and she rallied the boys and the girls to the new program. Someone had to be responsible for getting it started and keeping it going.

Senior high and older young people will organize themselves and demand a room and a program in the church. But junior high groups do not possess that aggressive initiative. A church can have fifty junior high youth on its roll, but there will not be a program for them until some adult assumes the leadership and organizes them and calls the meetings.

Every church, therefore, needs a junior high counselor. Whether the church is a city church or a small-town church, whether it has five intermediates or one hundred, it demands some friendly and interested adult, liked by these youngsters, to guide the activities of that department. A good junior high program in any church does not happen. It comes as the result of some planned leadership; some devoted Christian who takes the responsibility for reaching those boys and girls and keeping them actively engaged in a Christ-centered program in the church. But without that leadership nothing will ever happen.

Any church in a community where there are unchurched youth, where practically every church is included, can greatly increase the size of the Junior High Department if it really desires to do so. These youth will readily respond to an enthusiastic program led by men or women who are interested in them. Intermediates like to do something. They do not feel content to sit down and listen to someone else talk or preach to them. If the church does not offer them a program that will keep them interested, they will look elsewhere for their friends and their good times. The church has an unusual opportunity to guide these

¹ Junior High Department is sometimes called Intermediate Department. It includes boys and girls in grades 7-9, approximately 12-14 years old.

boys and girls into active Christian living at a time in their lives when they look for adventure and friendships and an answer to many of their perplexing problems.

One of the first things the junior high counselor will do after his appointment is to get acquainted with the youth of this age group in the church. He (or she) knows everyone of them by his first name. He will visit them in their homes, if this is at all possible, in order to become acquainted with their background. We cannot understand a boy or a girl until we know the social and the economic status of the home, the religious background and the attitudes of the family, the personal problems that the child may be facing. The counselor should know each individual so well that he understands why each reacts as he does. Only by so understanding them can he counsel them in their problems and help to guide them in the Christian way of life.

While the counselor is becoming acquainted with the youth of his department, he should also pursue a study of books and materials in the junior high field. This study, of course, will take a period of several months. In fact, an alert counselor will ever be on the search for new books and materials in his field. Every month articles appear in this section of BAPTIST LEADER on junior high work. By following them a counselor will keep abreast of material and books that are published, and on program suggestions and general helps. In addition to these articles there are three books that will be of real help to the junior high counselor: *Building an Intermediate Program*, by Lucile Desjardins, \$1.00; *Guiding Intermediates*, by Clarice Bowman, 60 cents; and *Teaching Intermediates*, by Lucile Desjardins, 40 cents.²

Your denomination, through its Baptist Youth Fellowship, has an excellent program of activities for this age group. Materials may be obtained to assist the counselor in his program planning, and new materials are being prepared. For the girls there is the World Wide Guild program with its Ann Judson Chapter. The Royal Ambassador program offers similar opportunities to boys.

Nearly every church can have a Sunday evening meeting for this group. The movement is growing rapidly all over the Northern Baptist Convention. Intermediates like to feel grown up. They like to have a fellowship of their own, as their older brothers and sisters do. A Junior High Sunday Evening Fellow-

ship is perhaps the easiest youth program in a church to promote. Topic material for the group can be found in *Teens* story paper. Recent improvements will be of special interest to this age group.

Your denomination stands ready to help all junior high counselors in their task. If your church already has a junior high counselor, send his or her name to Clarence B. Gilbert, Junior High Secretary of the Baptist Youth Fellowship, 1701 Chestnut Street, Philadelphia 3, Pa. If you do not as yet have one, will you bring up the matter at the next meeting of your Committee on Christian Education? We should have a junior high counselor in every church by October.

Meet the Junior High Boys and Girls

(Concluded from page 34)

What Are Their Abilities?

Did you ever watch junior high boys and girls undertake the planning of a successful party? Have you ever helped each little committee plan decorations, games, refreshments, clean-up jobs? Have you stood near by to help, but forced yourself to keep hands off while they carried out their plans?

Did you ever help a junior high group plan worship services and watch them

grow away from the formal, stereotyped presentation to worship that included hymn studies, Bible appreciation, vesper talks, creative dramatics? If you have, you know something of the joy that comes in watching young people grow into the best.

Have you ever feared to work with someone like "Lumpy Helen" or "Sullen Norman" and, having plunged into work with them, have you seen them change bit by bit until the hidden personality was freed and the unlively characteristics faded away? Then you know that boys and girls in early adolescence are real human beings, not a fearful age group. They are individuals, potential Christian personalities, not a mass of hopeless humanity that makes life wretched for a teacher. They are like all human beings in that they can perform amazing feats when someone who has confidence in their abilities gives them courage to go ahead. But, after all, they are still in early adolescence, and so it is not fair to avoid them because one day they appear brilliant and lovable, and the next day seem childish and tiresome. Christian perfection is not achieved in a bound, but progresses step by step through every age of life. These junior high years, when the mind develops with the body, can prove to be particularly joyful if the growing Christian has sympathetic and responsive leaders to guide him and be a real helpmate to him.

What Are Their Needs?

Junior high boys and girls need leaders whose planning, work and influence with them will be continuous. In other words, an occasional contact is not enough. They need confidence.

Many junior high boys and girls have definite needs that the church can meet: the need for finding a place in a group, whether that of a leader or a well-adjusted member of the group; the need for a sense of counting for something with somebody; the need of a Christian standard by which to measure their daily conflicts; the need for friendships among their contemporaries that will develop rather than tear them down; the need to overcome the tendency to drop jobs that seem too difficult; the need to develop that sense of authority that grows into an appreciation of a Being greater than themselves with whom they will desire to associate, to whom they will long to declare allegiance. The church can supply these needs, but only through leaders who have a love for boys and girls and a desire to help them grow to become like Jesus.

"LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD"



² All these books may be purchased from The American Baptist Publication Society. Please order from the nearest store.

DRAMATICS—For Such a Time As This

By LUCY WETZEL McMILLIN

IN SUCH A TIME as this numerous ways are open to the youth of the church for spiritual growth. Among these avenues the opportunity to use dramatics develops as a means to a more effective spiritual vitality. Let us consider the part dramatics may play in the program of the church. If plays provide an emotional outlet, a mental tonic, a vitalized religious experience, then they have fulfilled a purpose of special value in these times.

We deeply desire to grow in steadfast Christian faith, in sacrificial living, in right thinking, in courageous service, in Christlike attitudes of understanding and of love. Of course, we have stressed such things before. However, in wartimes the urgency in all living and thinking and feeling impels us to think more strongly about the better things of life.

Our leaders graphically point out for us the relationship of education, democracy and Christianity. Christ's concern for the individual, for a personal life lived adequately, finds expression today in our highest ideals of democracy. For such living there must be continual education, character development, growth. We seem to be saying "life, liberty, and the pursuit of happiness" with a new vibrancy in our voices. Since men and women have enlisted in various kinds of service, since homes have changed location overnight, the children and the youth present vastly new and difficult problems for our educators, both in secular and church schools.

No doubt in the young people's department of the church they would welcome a little less talk and more action. One way for us to work with them in a deeper understanding of personal and social problems is to give them opportunity to project themselves, through drama, into the difficult situations that have been met by others.

Authors give us a wide variety of themes from which to choose. Any virtue we desire probably has been dealt with in dramatic form. In other days men and women made choices of supreme importance. Again, today, youth dares to live bravely. In recalling plays that have widened our horizons of understanding and of knowledge, certain dramas always come to mind. We know that we "felt with" the *Valiant* the courage and the faith in immortality far more vividly than if we merely had given mental consent to the old phrase, "the valiant never

tastes of death, but once." When we participated in or saw *Dust of the Road*, the betrayal of friendship stabbed us.

The Walter H. Baker Company has



Kaskel-Karplus, from Monkmeier

prepared a list of plays showing the innumerable facets of life in American democracy. These plays, of different lengths and classified according to theme or period of history, come from many publishers. After having read several dozen of these plays, the writer feels that certain ones stand out as being especially valuable to the young people of our church. The characters in these aid us in entering into the thoughts and the feelings of those who lived long ago, who dared to give all for their dream of freedom and unity of a great people. The list mentions modern plays, too.

We can give comments on only a few from the list. Frederick Garrigus has written a book called *Dramatized Tavern Tales*. Some people think the presentation of a period play offers the best method of reconstructing the past. In the early days of American history much of the political life of the people centered around the old taverns. You will find six plays in this little book. They are easy to present, and range from patriotism to romance or an intermingling of the two.

In 1931 Theodore Johnson selected and edited *Washington Anniversary Plays*, by various authors, which includes interesting action pictures of George Washington and other well-known forefathers. One beautiful picture of Washington's home shows his gracious mother welcoming him as he returned. Several of the plays may be presented by children's casts. After reading these, one feels inspired by the personal adequacy of a great man, whose faith in God challenges us today.

Two other plays of early American history may be mentioned here. The generous spirit of a most unselfish man has been dramatized for us in *Haym Solomon*, by Marcus Bach. Among others who value the service this man paid his country was President Taft. He said that the whole nation owes him a debt of gratitude for his deep concern with the religion of freedom. Dorothy Allen has written *About Candlelight Time*. This delightful fantasy relates "then" and "now." It shows the kind, understanding heart of George Washington.

Easy Plays for Lincoln's Birthday, by various authors, edited by Theodore Johnson, gives helpful and entertaining reading and lends itself to effective performance. In this collection you find both long and short plays, comedy, tragedy, fantasy, realism and modern and period presentations. The presentation of these plays need not be confined to the month of February. This book includes the dramatized form of a number of incidents of Lincoln's life, the story of the martyrdom of Dr. Mudd, and several modern plays in which regard for Lincoln motivates the actions of the characters. Like Washington he lives forever in our hearts. In these we feel again the challenge of sound judgment, absolute integrity, justice, honor and the homely philosophies and humor. A one-act play by Jacob Bentkoven, called *North Star*, tells the story of an incident in New Salem when Lincoln fought to keep free an escaped slave.

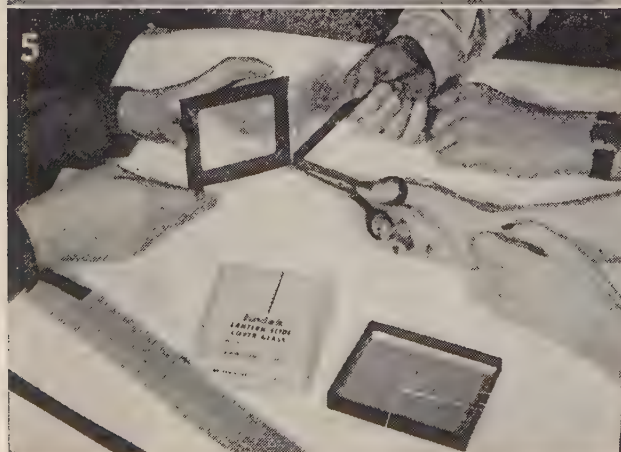
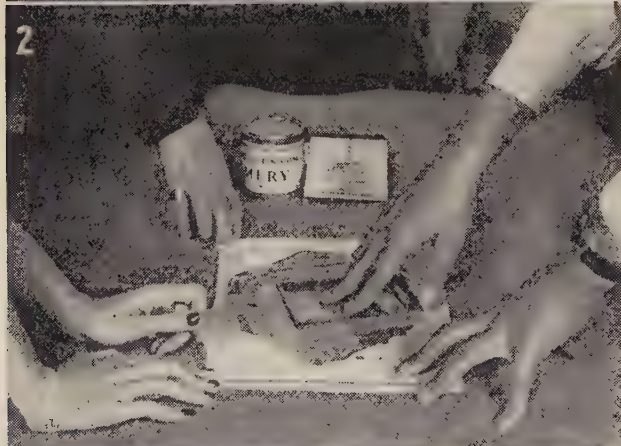
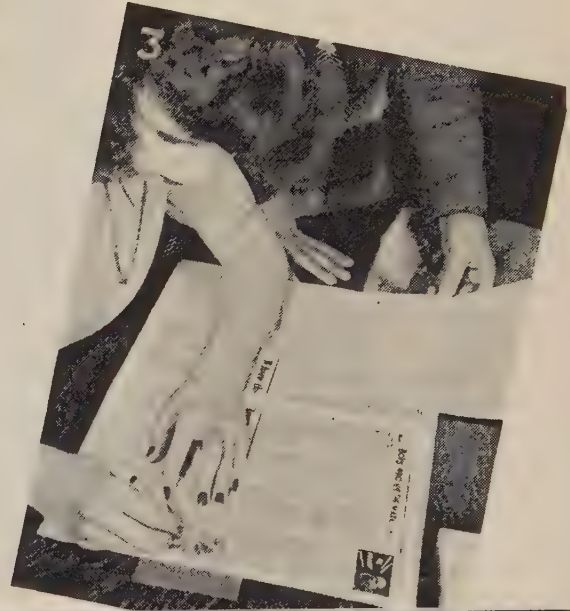
Numberless plays of today set forth social, economic, religious and personal problems. Many of these have been reviewed previously in this magazine. The seasonal plays lend dramatic appeal to old favorite stories. You can find plays that might be shared by reading, if presentation problems offer too many difficulties. Do you know *The Tinker*,
(Please turn to page 39)

Junior Highs Take a Job

PHOTOS BY ALAN DELL

PATTERN FOR A MASK

1. JUNIOR HIGHS CONFER WITH TREASURER
2. GRINDING SLIDES WITH EMERY POWDER
3. TRACING PICTURES ON GROUND GLASS
4. CUTTING MASKS FROM PATTERN
(REPRODUCED ACTUAL SIZE AT LEFT)
5. BINDING FROSTED SLIDE, MASK, AND CLEAR GLASS TOGETHER WITH BLACK PAPER TAPE
6. TREASURER USES SLIDES AT ANNUAL MEETING



Junior Highs Take A Job

THE CHURCH TREASURER has a job for someone, and he knows that there is more energy per person in the Junior High Department than anywhere else! The time for the annual meeting is approaching, and the treasurer has been asked to give a budget report.

"If only I had some way to make it live!" he mused. "If only the congregation could see it!"

The junior high superintendent heard him muttering and told him that perhaps they could find a way to accomplish his desire. "My department knows about this sort of thing," the superintendent said, "or it soon will, anyhow. We'll fix you up in no time with a set of glass slides made to your order."

Soon afterward a group of the junior high young people presented themselves at the treasurer's office. They intended to unravel the mysteries of the budget and translate them, with the help of their leaders, into a sequence of slides that would illustrate the facts the treasurer would be talking about at the annual meeting. With their notes on the items they expected to cover—salary expense, maintenance, missions at home and abroad, local beneficences, and so on—and with a number of suggestions about graphs and visual presentation methods, they went to work.

First, they bought two dozen lantern cover glass slides, 3¼ by 4 inches, at the nearest photo-supply store, at thirty cents a dozen—enough for twelve finished slides. They had checked to see whether their church had a large stereopticon projector or a small film-slide machine. They were pleased when they learned they had the stereopticon; the slides were larger and would be easier to work with.

Other purchases included a small can of emery powder, grade F, about 50 cents a pound (carborundum or glassive is also satisfactory), and a supply of black, gummed binding tape strips for the edges of the large slides. (The small slides require special cardboard frames from a photo-supply store.)

The plain glass slides are then ground by being placed upon a sheet of window glass on which has been poured a thimbleful of emery moistened to a soupy consistency. The slide is pressed down firmly and moved about with a circular motion. After a minute or so, it may be washed off and any remaining clear areas ground. It is not possible to grind too much! Only half the number of glass pieces you have

will be ground, and those on only one side.

The next step is applying the picture to the frosted side, which may be done with ordinary lead pencil and colored indelible pencils. If pictures are desired and no one in the group is a particularly talented artist, they may be traced by placing the glass, frosted side up, over a newspaper or magazine page.

When the subjects have been finished, masks are cut from black paper, using the pattern shown. A mask is placed on top of the frosted side, another piece of plain glass laid over that, then the gummed binding tape strip is applied. Cut the tape carefully into the glass at the corners, which will then overlap and allow the tape to fold neatly.

After the treasurer's report has been given—with the junior highs operating the projector, of course, and their whole department in attendance to see their handiwork displayed—the slides may be taken apart for use at a future date by tearing off the binding tape, lifting out the mask, soaking off particles of tape and scrubbing the picture off. The glass need be ground only once, but it is advisable to frost a quantity at one time so there will be enough on hand for several slide sequences.

The junior high young people may use slides to illustrate a Bible story and then sponsor a showing for the juniors. Such a project is suggested in one of the 'Teens Intermediate Society Topics for this month.

DRAMATICS— For Such a Time As This

(Concluded from page 37)

The Miracle of the Danube, A Stranger Passes, The House on the Sand, The Passing of the Third Floor Back, The Terrible Meek, No Room in the Hotel, Neighbors, The Confessional, The Lord's Prayer, and Steadfast Hills? Have you read or presented these?

Prexy and Son, written by Fred Eastman, ranks as one of the most significant of the new plays. Not difficult in setting or costuming, it calls for one set in a college office and a cast of eight men and six women. The conflict is built up around a college president, his none-too-repentant prodigal son, the board of trustees, a brilliant young professor and others. Should a school of today give up its emphasis on culture and character building and replace it with job-centered,

vocational studies? Are all such things as sacrifice and service romantic illusions? Should the school help a student find answers in a confused and cynical world? These and other questions carry the play along to a human, dramatic and emotional climax.

We have been considering plays that help us grow, widen our horizons, supply depth of feeling and understanding. Is there a place in the church today for comedies and fun? Many leaders say, "Yes." However, an experienced director realizes that it is more difficult to choose a really good comedy than a more serious play. With tire and gas shortages young people and certain adult groups have more leisure time. With the tension of work increased, with the requirements for defense and social work more exacting, we need relaxation and leisure that rests us emotionally and mentally as well as physically.

Through the past years, we have depended more and more on others to entertain us; now we feel a need for making some of our own good times. We are thrown back on our own creativeness. Dramatics will help to meet this growing need for leisure-time activities. Some groups build their own plays, as well as their own settings. Others read plays. Many present plays as a service project for clubs, schools or church groups. Did not President Lincoln say that he could not bear his load of tragedy, if he could not find some relief in laughter?

Going from the ridiculous plays to the sublime may we give a bit of attention to a play called *This Night Shall Pass*, by Dorothy Clark Wilson. The scene takes place on a windy hilltop above a ruined city. Only the entrance of a bombed church still stands. There a man, a girl, and later an enemy aviator meet. It seems to be the story of mankind—of fear and hate and war. Also it is a story of a future, a future touched by love, love made perfect in our Christ. One has said of this little play, "Its emotional impact will move your audience to inspired reverence."

Many religious leaders believe that in such a time as this, truth in dramatic form may furnish inspiration, information and a challenge, as well as supply worth-while, leisuretime activities.

Our young people talk about tomorrow, talk calmly and realistically about the time when the world will be free. Through dramatic presentation of truth many of our youth and their leaders will help build a better world. They build a world of freedom, where each may speak to God, unafraid, and follow Christ, our Saviour and Teacher.

A Travel Party

NOW that travel for any purpose has been limited, what could be more appropriate to take its place than a travel motif for your next entertainment when friends meet at your house to play?

It adds a great deal of gaiety to the occasion if the hostess provides each guest with a paper cap upon arrival, which is worn throughout the evening. Caps decorated in various ways and representative of foreign countries can be bought at a stationery store for a nominal sum, or they may be made at home in a few minutes. Any heavy brown paper can be used for the cap foundation, and cut-outs from magazines and newspapers can supply the decoration.

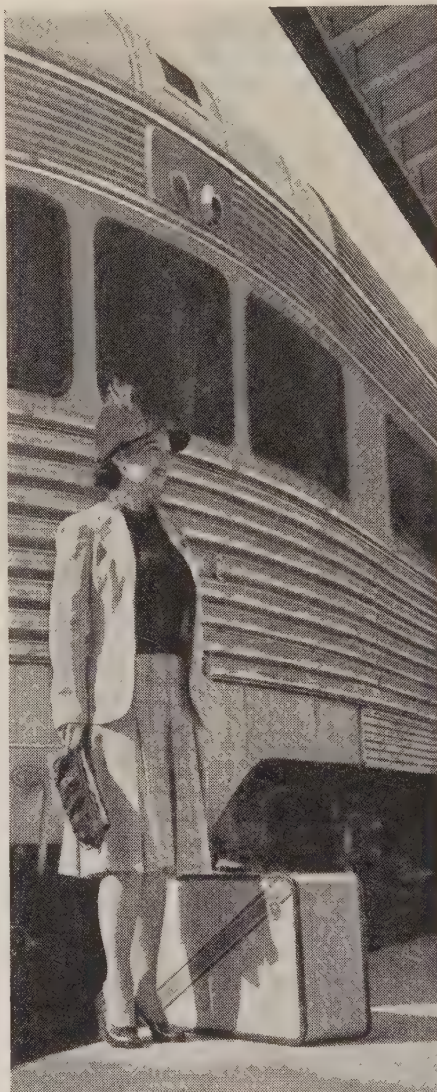
Make your own tally cards for the games from white mat stock to resemble miniature passports. Each tally carries the name of the guest's adopted home country (which is determined by drawing). It can be England, Australia, Hawaii, or dozens of other places of major importance today. Each time a player participates in a game or a contest and wins, a mark is made on the tally card. The person having the highest score at the end of the evening wins a prize.

The prizes, when presented, may be concealed in toy trunks or suitcases, thus accentuating the travel motif. A timely award for the feminine winner would be a corsage of defense stamps. For a man, a defense-stamp folder with several stamps attached would be appropriate.

Almost everyone likes pencil-and-paper games. The questions for these can be written on separate sheets of paper for each guest, or pencils and blank paper only may be provided. The questions will be read aloud if the latter plan is followed. The players write the answers opposite the number of the question. When the game is finished, the players pass the slips to the right, and the incorrect answers are checked by the guest's neighbor. The person having the largest number of questions answered correctly wins a mark for the tally card.

A SHIP GAME

1. What *ship* means to be in good order? (shipshape)
2. What *ship* involves a disaster? (shipwreck)
3. What *ship* is a fellow sailor? (shipmate)



Acme

By VIOLET M. ROBERTS

4. What *ship* is used in shipping? (shipment)
5. What *ship* is unpopular? (hardship)
6. What *ship* do you share with a friend? (friendship)
7. What *ship* is won in sports? (championship)
8. What *ship* is an American proud of? (citizenship)
9. What *ship* involves property? (ownership)
10. What *ship* is known as handwriting? (penmanship)

Most guests like puzzle games, also. For these secure several maps and paste them on heavy cardboard. Then, using straight lines, mark the maps off into

several sections and cut apart. A group of guests may work on one portion of the map, or individual maps can be worked out for each one present if you have sufficient time to permit you to do the additional work.

Tongue twisters furnish an unlimited source of amusement for such an occasion. Repeat the tongue twister once slowly, then ask different guests to say it three times as rapidly as possible. The results are often surprising.

1. Mary Mason made many maids mad mailing letters to the major.

2. Polly Pretzel's pretty petticoat would pale the palette of a painter.

3. Harry Hilton's hard head has handsome hatters hazy.

Now for refreshments! To give a hint of China serve hot tea with lemon. For a hint of Bavaria pass dainty sweet cakes accompanied by American ice cream.

Committee on Religion

AT INDIANA UNIVERSITY, there exists an official University Committee on Religion composed of faculty members, clergymen, group sponsors, town lay members and students. Together with the Student Religious Cabinet, made up of representatives of various religious groups, it tries to find a common basis of action and good will so that it may initiate and carry through activities to help raise the status of religion on the campus. These groups state the following general objectives:

To bring about a better understanding of the faith of others and a more widespread appreciation of things religious.

To share the unique experiences and achievements of their constituent groups.

To promote co-operation among the separate groups in all matters affecting the general welfare of the churches or the university.

To provide a medium through which students of different religious faiths may speak and act as a unit, to the extent that they can agree upon campus questions of morals and religion.

To afford the maintenance of a central clearinghouse on the campus, the Religious Workshop, for the exchange of information, for promotion, and for fellowship.

To seek in all ways to make religion as intelligent as science, as appealing as art, as vital as the day's work and as inspiring as love.

Toward More Effective Programs

By DOROTHY HENDERSON

I HAVE NEVER BEEN so discouraged before as I am about our meeting tonight," Bob Kane, leader of the young people's fellowship for the Sunday evening program, lamented to his chum, Will Bailey.

"What bothered you, tonight?" Will asked.

"Oh, everything. I assigned the Scripture lesson to Jessie, and she selected verses that didn't have the remotest connection with the topic for the evening. Of course, I doubt if anyone noticed, because she mumbled the words so much, that she could hardly be understood. Then Ralph Dexter stood up and read the entire paper I gave him instead of speaking to the group. And he didn't look up at all as he read."

"Yes, you're right there. And poor Helen seemed so frightened when she spoke——"

"Oh, I know. I don't see how we can ever present an effective program. We have so few good speakers in the group."

Quite true, Bob. It would indeed be a fortunate fellowship that numbered professional speakers among its membership. But other groups manage to conduct services that run smoothly and hold interest because—the young people care enough to make their programs good.

Possibly you might be responsible for part of the laxity of your co-workers, Bob. Did you plan the program far enough in advance to enable the participants to learn their parts well? Why did you and your group not co-ordinate the program from beginning to end so that the Scripture, the songs, everything would point toward the single purpose of the lesson?

Being a good leader consists of more than a public appearance before the group on Sunday night. It requires constant effort through the weeks of preparation in co-ordinating, discussing and improving the topic for the evening and in practicing together for the program. The actual leading on Sunday evening should be the easiest part of the assignment because, theoretically, the background work has afforded you and your group a certain confidence in yourselves.

It seems unwise to force a timid, reticent person to carry a major portion of the program. Like Helen, the person may be so frightened that the contribution will add nothing to the service. Give these people time to gain confidence. Ask them to make announce-

ments or gather the offering first in order to acquaint them with appearing before the group. Gradually work them into speaking parts as they gain confidence.

The timid people and everyone else will profit by remembering a few simple rules. By practicing before the night of the program, you can help each other overcome speech faults. Many young people stand stiffly and rigidly when speaking. A natural, easy position with one foot slightly in advance of the other to allow for a change in position is less tiring. It will be increasingly easy to assume such a position if there are practice periods with only the participating members present.

Some new speakers shoot out their words so rapidly in order to finish and sit down that few in the audience can understand them. Quite often, these new speakers do not realize how fast they speak. They have become so familiar with their material that they forget to allow time for the comprehension of the group. A persistent check on their speech by fellow workers may help to slow them down.

There is no excuse for Ralph's reading his article. An easy way to make his speech effective would have been to read and reread the article until he had grasped the fundamental idea behind it. What main points did the author present? If Ralph seized upon the theme of the article, he could forget the wording. It would be far better to repeat it in his own phraseology than to sing off by rote a group of meaningless words. Ralph would have had to practice speaking the topic, but once he had the fundamental ideas in mind, there would be very little chance of "forgetting his speech," as so frequently happens when people speak words instead of ideas.

It's always a good policy, Bob, to encourage the people on your program to include their own ideas in their speech. They may well use an article for the background material, but it means even more to the speaker and the audience if ideas and sentiments of the group find representation through the speaker. Naturally enough, these contributions require thought, but they are worth the extra time necessary.

The Scripture reading can and should be effective. All too often it is assigned hastily at the last moment with the result that the reader reads only words and

drags along, unmercifully stumbling left and right over unfamiliar pronunciations. The Bible has long been acclaimed for its beautiful language. It can be presented effectively only when a person reads expressively. Expressive reading necessitates an understanding of the material read. Therefore, practice in reading and understanding beforehand will be required.

Music often can add the spark that gives an extra emphasis to the message. It lends atmosphere for your programs, too. But here again, practice makes perfect—a perfect program for Sunday.

The Greatest Danger

THE GREATEST DANGER of our times is that democracy may forget God. If democracy has no foundation in standards of right and truth and duty, it becomes mere conflict of desires where the majority rules by might or the minority by cunning, and freedom is mocked. The end of that road is dictatorship.

We must cultivate, in the service of Christian education, the new methods of appeal to eye and ear which are being developed through radio and motion pictures. We must redeem the public school from secularism and atheism; we must help families to fulfill their primary and indispensable function in the moral and religious education of children; we must stimulate the churches to fuller realization in spirit and performance of their educational service and responsibility.

—LUTHER A. WEIGLE, Dean of Yale Divinity School, New Haven, Conn.

We Must Believe

By Susanne Fisher

We must believe, though hate and greed
And loss and bitter human need
And war, which spreads destruction
wide,

Prevail on earth—a ghastly tide
Now sweeping on with widening speed.

To be inert when nations bleed,
That were a coward's part indeed.
Rise up and bravely choose God's side.

We must believe.

What then? This: seeking right must
lead

To deeper trust. O Lord, we plead
Increase our faith, with us abide;
Be thou our comfort, strength and guide.

We must believe.



A GUSH OF BIRD-SONG, A PATTTER OF DEW,
A CLOUD AND A RAINBOW'S WARNING,
SUDDENLY SUNSHINE AND PERFECT BLUE—
AN APRIL DAY IN THE MORNING.

—HARRIET PRESCOTT SPOFFORD

Church Loyalty

By RAYMOND M. VEH

IN SOME RESPECTS each of us resembles a jig-saw puzzle. We are made up of a great many assorted pieces that we might call loyalties. To name only a few there are: loyalty to our crowd, loyalty to our home, loyalty to our school, loyalty to our class at school, loyalty to our church, loyalty to our community, loyalty to our forefathers, whether they came from this or another land, loyalty to our country, loyalty to social standards and modes of conduct in which we believe and loyalty to our heroes (explorers, authors, statesmen) whom we admire.

We spend much time at the job of fitting these pieces together, so that, when each knob and point and straight edge has been put in its proper place, we have a picture of a well-developed self. (Psychologists call such a well-put-together self "integrated.") But solving this puzzle remains one of the largest jobs we have. It requires years of careful, prayerful thought.

Someone has well said that each of us has four selves, or four possible persons within us: the person we think we are, the person our friends think we are, the person we really are, the person God desires us to become. Probably Polonius had this last self in mind when he said to his son, Laertes:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

In our thinking, loyalty to Christ and the church stands out as the prime essentials in achieving an ordered life. How so many can hope to build an integrated life without religion is beyond our comprehension.

Josiah Royce defines loyalty as "willing and thorough devotion to a cause." Professor Whitehead of the Boston School of Religion defines religion in his book *Religion in the Making* as "divine loyalty." He says: "Whenever your thought and purpose stretch beyond your interests in self you are moving toward those greater goals toward which the universe is working." Dr. Ernest Fremont Tittle of Evanston, Ill., a peerless preacher, remarks: "If man is true to greater loyalties, he cannot be untrue in his lesser loyalties."

Faithfulness in little things builds for those loyalties by which we live courageously and happily in God's world. Any fellowship that helps us to center our loyalties on divine things is worth while. Thus loyalty to the church becomes more consuming as the time goes on.

A few weeks ago I met a seventeen-year-old lad in Iowa who collected pictures of churches as a hobby. I knew at once that he had built into his life some loyalties that would bring lifelong joy.

Jesus was loyal to the church of his day, even though that church had no room for him. (Read Luke 4: 16, 17.) He dreamed of, and worked for, a new church, one to which we can all be loyal. Charles Rann Kennedy described it in *The Servant in the House*¹: "It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light: now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the nighttime, one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have climbed ahead."

Does going to church make you more loyal? How? Does association with the people in the church, acceptance of—more than that, actually living—the things the church stands for, fill you with courage to face your problems? While we ought not to expect that loyalty be the only thing gained from associating with the church, we have a right to ask such questions about the church and about ourselves. If we cannot answer, "Yes," then we ought to ask further: "Is the trouble with me or with the church? If the church does not measure up to my expectations, is it not better for me to stay inside and change it than to go outside and knock?" Here it should be mentioned that loyalty to the church means loyalty to the highest and best in the church. Jesus did not feel content with the church of his day. But he was not indifferent to it.

How do you show your loyalty to your great cause? A supreme cause requires a supreme loyalty, and no cause is yours until you give it your utmost devotion. Do you talk, pray, believe, think, work, give and keep on doing your best for your cause?

During the coming days decide what your supreme cause shall be. List the ways in which you will make your cause great by great loyalty. See if your loyalty consists of empty wishes or actual deeds.

¹ Used by permission.

Adult Leader

Enlisting Young Married People in the Church

A Discussion of the Need and the Opportunity

By GEORGE GLEASON

THE STATISTICS on juvenile delinquency and on marriage and divorce are stabbing us awake to the fact that the American family needs some help.

Juvenile delinquency cases, according to the National Probation Association, increased 7.5 per cent, in 1941 over the previous year, and 8.5 per cent in 1942 over 1941. J. Edgar Hoover, of the F.B.I., reports that 55.7 per cent more girls under twenty-one were arrested in 1942 than in the year before. In Los Angeles County the "case load" of the Probation Department in January, 1939, was 4,060, and in July, 1943, 5,912. This is almost a 50 per cent increase in less than five years, although the population has increased only about 20 per cent, in this county of 3,320,000 people.

Of one hundred boys in Hollywood who got into trouble with the police, and were investigated by the Y.M.C.A., in 95 per cent of the cases there had been a breakdown in home life. In a study at Columbus, Ohio, children of divorced parents had a delinquency rate nearly four times as great as children from unbroken homes. But the home seems even less capable than formerly of meeting the needs of youth. The divorce rate in the United States has increased 400 per cent in the last fifty years. In 1890, there was one divorce in every seventeen marriages. In 1940, fifty years later, there was one divorce to every five or six marriages.

In Los Angeles County the situation is much worse. In 1938 there was one divorce to 2.4 marriages. In 1940 it was one to 1.6; but in the year ending June 30, 1943, there was one divorce application to each 1.29 marriage licenses issued. But one minister in this area found on investigation, that for every one hundred couples who came to the divorce courts there was less than one in which both parties were members of a church. To the church, therefore, we propose to turn to rebuild family life.

In his book, *From Friendship to Marriage*, Roy A. Burkhart reports a study of one thousand couples, in which he found that one of the items making for

successful marriage, upon which both husbands and wives agreed, was identification with the church. Men and women like to see in their mates a real religious experience. Anything, therefore, which the church can do to enroll young couples in its activities will contribute both to the permanence of marriage and to the happiness of the young people themselves.

The recent increase in the number of marriages and births in the United States indicates the growing need for education for marriage and home life. In 1940 the marriages exceeded those in 1939 by 22.1 per cent. In 1941, there were 1,679,000 weddings, or an increase over the previous year of 7.3 per cent. The estimate for 1942 is 1,800,000, or a further increase over the previous year of 7.2 per cent. More than a million of these couples were young people around twenty-five years of age, or younger. In 1942 the births were 2,808,996, an increase of 11.8 per cent over 1941. These vast numbers of young newlyweds and of new babies present a marvelous additional opportunity to the church.

One way of meeting this opportunity is through the young married people's class. There are four types of activities most frequently found in these groups:

A Sunday morning or Sunday evening class

A monthly social

A ladies' monthly meeting

An occasional men's meeting

A study of the records of a southern California class over a period of ten years revealed that the major interest of the group had been the monthly socials. These were described in great detail, while the report of the Sunday morning activity almost never mentioned the topic of discussion. Only the total attendance was recorded. A church will, therefore, be wise in majoring at first on the fellowship aspects of the group.

There is great variety of social activities:

1. An annual dinner may be the outstanding social event of the year. It is held at a first-class restaurant. The women wear their evening gowns.

Flowers are on the table. A popular speaker is secured for the event.

2. Occasional socials are held where much is made of the children or of invited guests.

3. Some have a yearly breakfast at the church on a Sunday morning.

4. Many small groups begin their social activities by informal potluck dinners in homes. Later the group becomes too large for a home. Then it moves into the church, where its monthly social and dinner are held thereafter. In Pomona Valley, southern California, a community interchurch young married people's federation was formed five years ago. Early meetings were all potluck dinners at one of the churches represented.

Every successful group known to the writer has had active promotional work. At one church, the list of prospective new members was as large as the regular membership. During a membership campaign 115 invitations were sent out each week. In other groups each absentee is notified by post card of the program for the next meeting. Some groups have divided the membership and the prospect list among the active members. An occasional thorough telephone campaign reaches everyone on the list.

Among the recreational activities which young married people enjoy are ping-pong, tennis, badminton, boating, horseshoes, hiking, week-end parties, various manual hobbies, reading, movies, golf, fitting up the home, visiting unusual places, and summer camps. For the last four years the Baptist groups in southern California have conducted a seven-day camp attended by some thirty to forty-five couples, many of them with their young children. This is now an annual recreational and educational event looked forward to with much eagerness.

Many groups, during their early existence, are promoted by the pastor and his wife. Until another able leader is found the minister deliberately gives a large block of time to this group because he sees in it the basis of a growing church. In a typical manner, the



Alan Dell

THE COUNCIL ON CHRISTIAN EDUCATION OF THE NORTHERN BAPTIST CONVENTION RECENTLY CONDUCTED A CONFERENCE AT THE BAPTIST INSTITUTE, PHILADELPHIA, TO WHICH REPRESENTATIVE YOUNG ADULTS WERE INVITED. THE FINDINGS OF THIS GROUP ARE BEING COMPARED WITH THE FINDINGS OF A SIMILAR CONFERENCE HELD IN CHICAGO TO DETERMINE THE MOST SUCCESSFUL TYPE OF PROGRAM FOR YOUNG ADULTS

foundations of a young couples' group were laid in a Los Angeles suburban parsonage a few days before this was written. The young pastor and his wife, parents of two small children, had discovered a desire for such a group on the part of a recently married couple. Together they assembled six couples and two war widows for an evening's discussion. The writer contributed experience and literature. Before the refreshments were served, a definite plan for a biweekly evening discussion group, with the pastor leading, had been adopted.

In Minnesota, a "Mr. and Mrs. Club" meets in homes twice a month from eight to eleven. The place is decided from an alphabetical list of members, beginning with A, and the discussion leaders from the same list beginning with Z. Five of the topics were "Good Driving," "Superstitions," "Renting vs. Owning," "Friendships," and "Beliefs That Matter."

A "Fifty-Fifty Club" in Massachusetts takes its name from the statement: "Half for ourselves and half for others; half for the church and half for the club; half for the men and half for the women; half educational and half recreational." Each of the four offices is filled by "Mr. and Mrs. _____." They have a clinic for parents, and among many topics have considered the "isms" of government and of religion.

The "Younger Couples Sunday Evening Study Group" of a church in Illinois meets two Sunday nights a month in the winter, and once a month during the summer. After a buffet supper they have discussed "The Family Lives Its Religion" (Wieman), Social Action, and

"The Remaking of Life" (Beavan). They report that they used to stay until midnight, but now are trying to adopt a ten-thirty closing rule.

One young married people's group took as a Christmas project the preparation of a complete unit of gifts for fifty underprivileged children. Among the standard list of articles provided for a girl were a dress, a doll with suitable clothes and a cradle. To a boy they sent a shirt and pants and a small wheelbarrow. Money for the project was raised by a carnival and rummage sale.

For courses of study, young married groups have been found using the following topics:

1. How We Got Our Bible
2. Life of Christ
3. Life of Paul
4. An Epistle
5. Outline of the Old Testament
6. A Book of the Old Testament
7. Marriage Relations
8. What Builds Character
9. A Philosophy of Life
10. Meaning of Worship
11. Co-operatives
12. Sex Education of Little Children
13. Needs of Little Children
14. A Christian Economic System
15. Issues in the Coming Election
16. War and Peace
17. Home Building
18. Home Finances
19. Vocation
20. Shall Wives Work?
21. Adjustment to Social Change

Some groups mimeograph a monthly or occasional house organ. The Alpha Class in one church publishes an *Alpha-bits*. The September, 1943, issue ran

to seventeen pages. Apparently every member of the class received "recognition," either as a writer, a new member, a new parent, or as having a birthday or a wedding anniversary "in the near future." The average attendance at the class was reported as fifty-five.

In several states, denominational summer conferences for young adults or young married people have been held. In Vermont a team of three leaders, on May 3, 4, 5, and 6, 1943, conducted young adult institutes in four different centers. The meetings were held between 5:00 and 9:00 P.M.

Many pastors are conducting each year a married couples' reunion in which those whom the pastor has united in marriage through the years are the guests of the church. A complete description of one of these reunions can be found in the writer's *Church Group Activities for Young Married People*, on pages 47-49.

The young married couples group is the life of many churches. To it focus the activities of the high school and college age sections, and from this group, as the members mature and as children are born, come the leaders of the church and the members of the Sunday school. From one group, organized six years previously, thirty-three members were serving on church boards and in the Sunday school. Their children, as they came from Sunday school, used to gather about the door of their parents' class. A "Living Issues" group in Wisconsin was started several years ago. It has divided into four groups of eight young couples each. All the couples, except one, on joining "Living Issues," have later joined the church.

From the point of view, therefore, of Sunday school attendance, growing church membership, and church leadership, the young married people's group can easily become the heart of the church.

As the "Church and Community Coordinator" of the Los Angeles County Government, the writer is ceaselessly reminded of the 21,770 couples, or 43,540 individuals, whose married life had seemed such a failure that last year they filed a divorce or separation action in the Superior Courts of this county. Because for thirty-seven years he enjoyed the beauty of a Christ-centered home, with wife, children, and now grandchildren, his heart aches for these thousands of people whose marriages go on the rocks each year in this one area. Where can one turn, except to the church, for help to young couples in preventing future heartbreaks in their married life?

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: Life and Letters of Paul

AIM: To learn the secret of Paul's greatness as a Christian and, from his life and letters, to find inspiration and guidance for our own lives

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1942, by the International Council of Religious Education and are used by permission.

LESSON 1—APRIL 2

Saul Becomes a New Man

Acts 9: 1-19; 22: 6-16; 26: 12-20

Acts 9: 1-9, 13-19a

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19a And when he had received meat, he was strengthened.

KEY VERSE: *If any man be in Christ, he is a new creature.*—2 Cor. 5: 17

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Bible records show that in times of emergency and opportunity God raised up leaders—Noah, Abraham, Joseph, Moses, Deborah, Gideon, Samuel, David, Elijah, Isaiah, Josiah, Ezekiel, Nehemiah, John the Baptist, Paul. Paul had a deep conviction that his ministry was the direct outcome of divine appointment.

And the history of the period bears out Paul's conviction. When the church was less than fifteen years old and needed a strong hand, a clear voice, and a pioneer spirit to lead it, Saul of

Tarsus (whose Roman name was Paul) was the man of the hour. He was ready.

Ripe for the Harvest

Paul found three great streams of life and thought converging into one. (1) As a result of the campaigns of Alexander the Great (356-323 B.C.), the culture and language of Greece had blanketed the Bible word. Therefore, when Paul started on his missionary journeys he spoke Greek, and so did all the other people of consequence from Babylon to Spain, from Ethiopia to the Black Sea. (2) The Roman Empire included all the world that Paul knew. Wherever he went he found good roads; he had police protection; he sailed the Mediterranean in safety because Roman admirals had driven out the pirates. (3)

Jews were scattered all over the Roman world. Paul was a Jew. So, when he entered a city, he sought out the Jewish synagogue and did his first preaching there. Moreover, in their ranks were multitudes of Gentiles who were associate members of the synagogues. Though they were sincere believers, yet they were kept at arm's length because they would not submit to circumcision. One can imagine how eagerly this latter group accepted the invitation to come into full fellowship of the church on an equality with Jewish believers.

Hearts Ready

The hearts of Gentiles were ready on another score also. Men could see that Greek philosophy, which had lived so gloriously two or three centuries earlier,

had lost its creative power. As for Roman religion, everybody had it. There were few atheists. Religion was almost universal. But there was a prevailing tendency among thinking men to question the validity of the state religion with its emperor worship. They could see clearly that the world was getting desperately wicked. (Read Romans 1: 21-25.) When, therefore, the Christian religion came offering moral restraint and making good its offer, there were multitudes who immediately recognized it as the religion for which they had been looking.

Paul Himself

Paul was well educated (Acts 22: 3), an earnest Jew of wide influence (Phil. 3: 4-6), a Roman citizen (Acts 22: 28), a gifted writer (2 Cor. 10: 10), a student of natural theology and moral philosophy (Rom. 1: 20; 2: 14-15). Gilbert Murray called him "one of the great figures in Greek literature." He was an influential figure in his own day. During his ministry he was instrumental in the conversion of one governor (Acts 13: 12) and was protected by a second in Achaia (Acts 18: 14-17). He was charged with turning the world upside down (Acts 17: 6).

Enemy Turned Friend

Facts regarding the life of Paul are drawn chiefly from two sources: first, the book of Acts, most of which is the story of his missionary journeys; and, second, his own accumulated writings which make up thirteen of the twenty-seven books of the New Testament. The story of his conversion, which is the key to his life, is given twice in his own words (Acts 22: 6-16; 26: 12-20). The reference in today's lesson is Luke's account of the event (Acts 9: 1-9).

Before his conversion, Paul—or Saul—was an enemy of the church; he "breathed out threatenings and slaughter." For the church's enemies there was ample cause for concern. The church had grown in numbers and scope. Three thousand converts were made on the disciples' first day of public preaching (Acts 2: 41), and a little later "the number of men" reached five thousand (Acts 4: 4). Then the number of disciples was "multiplied" (Acts 6: 1), and the religious authorities were filled with jealousy (Acts 5: 17); but at one time "a great company of priests" became obedient unto the faith (Acts 6: 7).

This situation was without doubt the fact back of the first wave of persecution. Stephen was killed for his testimony (Acts 7). Then the members of the church, "except the apostles," were

driven out of Jerusalem, but they that were scattered abroad went about preaching the word (Acts 8: 1-4).

Saul's Record

Seeing the success of this new departure in Judaism, Saul volunteered his services to exterminate it. And so he started to Damascus with orders from the high priest to enter the synagogues and bring back to Jerusalem any who had turned to the Christian way. (Note that the persecutors went to the Jewish synagogues to find the Christians.)

It should be noted that up to this time the persecution was carried on by official Judaism, not by the secular Roman courts. It was a generation later before the Roman Empire turned thumbs down on the Christian movement.

We ought to answer the question briefly why Saul so strongly opposed the Christians. First, he honestly considered the story of Jesus' messiahship as either a deliberate fraud or a dangerous mistake. Certainly Jesus had not done what Jews assumed that the Messiah would do. They could never think of a carpenter and a homeless teacher as filling a role so exalted. Furthermore, he had been crucified and the Jews had looked with loathing upon such a death. The story of the resurrection of Jesus was another point that Saul could not accept. And although Jesus said clearly that he did not intend to destroy the law, nevertheless his life and message were a threat against the conception of the law held by most Jews. There were reasons enough to fan to white heat Saul's rage against the Christians.

Saul's Conversion

Determined to stamp out what he thought was a devastating heresy, Saul journeyed to Damascus to bind Christians and to bring them back to Jerusalem. But on the way he had a vision of Christ which changed the course of his life. He was told to go into Damascus and await further orders.

In the meantime, a Christian of Damascus named Ananias had a vision. The Lord told him where Saul would be found and requested that Ananias go and heal him of his blindness. Both men acted upon God's instruction. Ananias spoke to the former persecutor as "Brother Saul." Saul became from the start a champion of the church.

Next Quarter

The Making of a Nation:
Joshua to David

ADULT TEACHER

By Howard K. Williams

■

We begin today a three months' series of lessons on the life and letters of Paul. The lesson committee presents the following as the aim of this series of studies: "To learn the secret of Paul's greatness as a Christian and, from his life and letters, to find inspiration and guidance for our own lives." We should try to keep this twofold objective in mind through each lesson—*information* and *inspiration*.

Saul the Pharisee

Saul—his Roman name was Paul—was born in Tarsus, a Roman colony. His father was a Roman citizen. Since Greek was the language of Tarsus, Saul learned to speak Hebrew (Aramaic) in his home and Greek on the street.

In early childhood Saul received home training in the Hebrew Scriptures, and he probably attended the synagogue school. Later he learned a trade, as every Jewish boy had to do. Saul's trade was tentmaking.

Then one day young Saul left home to study in Jerusalem at the feet of the greatest teacher of his day, Gamaliel. We may imagine that he made rapid progress as a student. In the course of time he graduated with high honors. Then he became a rabbi, and finally a member of the Sanhedrin, Council of the Jews, which position was the height of a Jewish scholar's ambition. Convinced that his religion was right, and being a zealous man, he was prepared to defend it against all comers.

One day Saul heard a man speak about Christ. He was so convincing that he was disturbing. And when men picked up stones and began hurling them at the speaker, they "laid down their clothes at a young man's feet, whose name was Saul" (Acts 7: 58). And the zealous Saul, incensed that anyone should dare speak against his religion, approved their action. Then he saw Stephen die, and the way he died so greatly impressed Saul that he never forgot it. But first he chose to try to free his conscience by exterminating the Christians. He could not confine his efforts to the Christians in or near Jerusalem, but planned a journey as far north as Damascus for the purpose of hunting out the heretics.

Saul's Conversion

On the way, as he neared Damascus, Saul was blinded by a light above the brightness of the noonday sun, and a

Baptist Leader

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

If we were not familiar with the story of Paul's shipwreck, and the account of it were to appear in our morning newspapers as a contemporary event, we probably would agree that it was one of the most exciting episodes we had ever read. There are drama and suspense in this life-and-death struggle between strong men of the sea and the titanic forces of nature, as for two weeks the gallant crew battles to keep the little ship from capsizing in the face of the fury of a storm. In fact, if a modern dramatist is looking for a thrill-packed narrative around which to build a stirring drama, here it is.

The most important thing, however, in the life of Paul was not what happened to him, but what happened in him. For, on the road to Damascus, Paul was completely and permanently changed from Saul the persecutor to Paul the apostle. The Christ he once despised became his Saviour. The people he once sought to kill became his friends for whom he thanked God upon his every remembrance of them. From one "breathing out threatenings and slaughter" he was changed to the one who wrote, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

Now, what happened in him? That is the concern of this lesson. What does conversion do to a man when he experiences it? What did it do to Paul?

Developing the Idea

Psychologists have probed, and theologians have examined microscopically, Paul's experience on the road to Damascus. It is our purpose here, not to examine all the small details, but to note the big, obvious facts. From these, we can turn to our own lives to see if we, too, have experienced similar facts.

One very obvious fact that confronts us when we read the story of Paul's conversion is this: *Paul met Christ*. He had seen him from afar before. Christ had shone from the face of Stephen when the Jewish leaders had stoned him. "and the witnesses laid down their clothes at a young man's feet, whose name was Saul." Paul could not forget this young follower of Christ who had prayed, "Lord Jesus, receive my spirit," and, "Lord, lay not this sin to their

speech with regard to our fellow Christians and Christian ministers and leaders, lest we be found persecuting Christ. Great harm can come to the cause of Christ because of the slipshod speech of Christians. If a careless word may cause a ship to be sunk, then a careless word may wreck a soul and so persecute Christ.

Ananias and Saul

Be sure to distinguish between the Ananias in this lesson and the Ananias of Acts 5: 1-6. Then note in this study how Christ uses people in accomplishing his purposes. He might have restored Saul's sight, but he chose rather to give Ananias the joy of such a service. Note also how Ananias wanted to make sure of all the facts with reference to Saul; he wanted to make sure that no mistake had been made. Ananias had heard of Saul's zeal as a persecutor, and so he was reluctant to act hastily.

Sometimes we feel somewhat as Ananias felt. This past week a fine, faithful Christian friend, a member of my church, died on his way home from a service of the church. For twenty-eight years he had served efficiently as treasurer. He was not an old man, and the church needed him greatly. Why did God take him? Did he know all the facts? Could he not have spared him a few years longer? So our finite minds ask questions, but we may be sure that God makes no mistakes. God knows the facts better than we do. Then let us "trust and obey."

Note how Ananias quickly identified himself as a messenger from Jesus, whom Saul had met on the road near Damascus. Note the content of his message, that Saul should have sight and be filled with the Holy Spirit. What good news that was!

"Immediately" Saul received his sight, and "straightway" he identified himself with Christ and Christians. He "arose, and was baptized." There was no quibbling as to whether a person could be just as good a Christian without baptism. He obeyed.

A Contrast

Note the difference in the character of Paul before and after his conversion. Before that event he was the self-righteous scholar; after it he was the Christ-centered servant. Note how the same energy and zeal were consecrated to a new and holy purpose. Though we may not be endowed with Paul's characteristics, yet Christ can take us, if we will, and make of us new creatures. How would our lives be changed, if Jesus had our *whole* devotion?

voice accusingly probed into his activity as a persecutor. In later years he marked this experience as the turning point in his life, because then and there he came face to face with the living Christ. When we say that Saul became a new man, what we really mean is that his allegiance was shifted from self to Jesus. From that experience on to the end of his life his one aim in life was to serve Christ, and him only.

Think what it meant to Saul thus to take Christ as his Lord. It meant going contrary to all his home and college training. It meant giving up his once coveted position in the Sanhedrin. It meant being ostracized by his former friends. It meant swallowing all his self-righteous pride. It meant the submergence of his life into Christ's will. In short, his religious experience was an about-face. It was a real repentance—a change of view, a change of devotion, a change of will.

A New Allegiance

It is a hard thing for a fully convinced person to change his allegiance. Saul had been sure of his position. But when he met Jesus on the Damascus road he became sure that Jesus had the right to his allegiance. He was no half-way man, no "Mr. Facing-two-ways." Thereafter the same zeal that he had shown toward Pharisaism, he now gave unreservedly to Jesus. He began now to take his commands from Jesus. Told to go into the city, he went. Thereafter he was Christ's man, everywhere, before rich and poor, royalty or the common run of men. He so identified himself with Christ's will that he could say, "To me to live is Christ" (Phil. 1: 21).

Wholehearted, unreserved devotion to Christ is the goal of all Christian living, but few Christians reach it. Too many of us are half-hearted, indifferent; we fall short of complete allegiance to Christ. Yet Jesus demands that we forsake all that we are and have, so that we may become truly his disciples.

Saul the Persecutor

Saul had not been thinking of Jesus primarily as he set out to persecute this new sect. For the first time, as the voice from heaven spoke to him, he became conscious of Jesus, and Jesus at once identified himself with his disciples. These early Christians were no more perfect than Christians at present, but they were followers of Christ and were glad to make sacrifices for him, even to die for him. This master-servant relationship is very clearly presented in Matthew 10: 24-25; 25: 31-46.

We should be very careful of our

charge." A mind as active as Paul's would be bound to ask the reason for Stephen's unusual behavior. Paul had seen what Christ meant to others, but now Christ was confronting him.

Whether physical or psychical, or both, light came to Paul on the Damascus road. Whether audible or through the stirrings of conscience, or both, a voice spoke to Paul. And both revealed that Christ was there. Paul's conversion began when the personality of Christ impinged on his personality in a personal, unforgettable way. And Christ will speak to every life that will let him, though perhaps not as dramatically as he did to Paul. Before conversion can begin in our lives, the conviction must come that Christ is interested in us *personally*; that he wants us to face up to the error of our ways; that he has a plan for us.

A second obvious fact is that *Paul was changed*. His hatred was turned to love.

The word "conversion" comes from the Latin, meaning "to turn around." Conversion for us means that we who are going in the opposite direction from God, must be turned around to go in the direction that God wills. It has often been pointed out that Lot made his first mistake when he "pitched his tent toward Sodom." The tendency in that direction was fatal. So God seeks to turn us away from the love of this world to the love of God and his righteousness in order that we may then see things in their proper relations.

A third obvious fact is that Paul was changed by *yielding his life to Christ*. He took time to know God's will for his life. In Galatians 1:17, he tells that after his Damascus experience he went into Arabia and then back to Damascus. His sojourn in Arabia could well have been for the purpose of thinking through his commitment. Certainly from that time on his life was yielded entirely to God's will as revealed through Christ.

We yield our lives to many influences. Not until the world learns to yield to the highest purpose of all—that revealed in Christ—will the world know peace and justice. A sick man must yield his life to the doctor. A student must yield himself to the teacher. And a sick and lost world must yield itself to the Saviour. He can make it new from within.

Discussing the Problem

1. Discuss other situations where lives have been completely changed.
2. What changes have been made in your life because of your love for Christ?
3. How would you explain conversion?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Plan ahead for the new quarter. Have its aim well in mind: "To learn the secret of Paul's greatness as a Christian and, from his life and letters, to find inspiration and guidance for our own lives." In order to achieve so great and worthy an aim, it will be necessary to make each of the thirteen lessons count for as much as possible. But you should have at the very beginning a general conception of the whole quarter's work. Look through *Intermediate-Senior Class*, and give special attention to all the suggestions under "Things to Do."

We suggest again this quarter that any standard annual on the Sunday school lessons will be helpful. Among these are Peloubet's, Tarbell's, and Snowden's. A good Bible dictionary is almost indispensable, and a one-volume commentary is desirable. For this quarter, you will also find useful a good book on the life of Paul. We suggest *Life of St. Paul*, by James Stalker, or *The Life of Paul*, by B. W. Robinson. These and other books about Paul may be secured from The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia 3, Pa., or its nearest branch. Secure a good map of the Roman world of Paul's time.

Last quarter it was noted that intermediates are naturally hero worshipers. Because of that fact, stress was laid on the heroism of Jesus. In the study of Paul's life, the same quality should be emphasized. He, too, was a hero; he was an adventurer and a pioneer.

A good way to begin this class session would be to make a comparison between the life of Jesus and the life of Paul. They were probably born about the same time, but Paul lived more than twice as long as did Jesus. Jesus spent his childhood in a small village; Paul grew up in a great city. Doubtless the difference of environment accounts for the fact that Jesus drew his illustrations from nature, while Paul drew his from city life and the military activities of a great empire. But there are points of similarity between Jesus and Paul. Both of them were from distinguished Jewish lineage; both were well acquainted with the Scriptures; both understood human nature; and both died at the hands of enemies. Just as John the Baptist was the forerunner of Jesus, preparing the way for him, Paul was the follower of

Jesus, showing what his life and death had meant for the world.

Your pupils will be interested in the two names "Saul" and "Paul." As long as today's Bible character was identified with the old Jewish religion, he kept the name of Saul. When he became a Christian and the chosen apostle to the Gentiles, he was called by his Roman name, Paul. In ancient times, a change in name was frequently used to indicate a transforming experience or a change of purpose. Thus, Abram became Abraham, Jacob became Israel, and Simon became Peter.

Be certain to point out that not every conversion is like Paul's. Some Christians have thought that conversion must always be a very rapid turnabout. But a young person who has been brought up in a Christian home and has attended Sunday school and church all his life will not have as radical a change in his life as there was in the life of Paul. However, conversion must always be a definite committal to Christ.

Truth in Action

When a person becomes a Christian, he wants to win others to Christ and his way of life. Paul's conversion experience made him eager to convert others. Prepare the pupils to note in subsequent lessons the names of persons converted under the preaching of Paul. Emphasize the truth that every Christian will try to win others.

What changes did Paul's conversion make in his life? What changes would result from the conversion of a wicked man today? What changes would result from the conversion of a young boy or girl who has been "wild"? What changes would result from the conversion of a very young person who always has been interested in Sunday school, church, and the good way of life? Try to make it plain that while changes in the latter case would be less radical and marked, conversion is real only when a person makes his own personal decision to follow Christ and then lives up to it.

For a background of Paul's youth, gather as much material as you can about the city of Tarsus. Where was it? (See your map.) For what was it famous? When Paul called it "no mean city," what did the word "mean" signify? What were the political and social conditions of the Roman Empire at this time?

At the close of the class session, have the pupils take the true and false test. The correct answers are as follows: (1) *False*. (2) *False*. (3) *False*. (4) *True*. (5) *True*. (6) *False*. (7) *True*. (8) *True*. (9) *False*. (10) *False*.

Christ's Victory over Death

Mark 16: 1-8; 1 Corinthians 15

1 Corinthians 15: 41-58

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot in-

herit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

KEY VERSE: *Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Belief in immortality is almost universal. American Indians had their happy hunting ground. They even believed in the immortality of beasts and flowers. Among ancient Egyptians it was customary to borrow money payable in the future life. Hebrew leaders had to guard against the gross spiritualism of the nations about them who also believed implicitly in immortality and then carried the belief to fanatical extremes, assuming that the air was filled with the spirits of the dead ready to break forth with advice, threats, and perils upon their earthbound fellows. Laws had to be passed against such beliefs (Deut. 18: 10-12), which were considered a menace among the ancient Babylonians before the time of Abraham, as is evidenced by legislation in the code of Hammurabi (c. 2100 B.C.).

Resurrection in Concrete Terms

Although the Old Testament writers did not speak out about immortality as much as the New Testament writers did, nevertheless they believed in it. This belief came to flower in the teachings of Jesus, but he never mentioned it as if it were something new. He stated his be-

lief clearly (Matt. 22: 23 ff.), but gave no details on which to construct an elaborate picture of life after death. The same is true of the resurrection doctrine. Jesus taught it, but gave few details. It remained for Paul to reduce the whole matter to concrete terms. The apostle declared that the Christian faith stands or falls on the truth of the resurrection of Jesus; and, furthermore, that the resurrection of Jesus and the general resurrection of other persons are closely related (1 Cor. 15: 12-15).

The Resurrection of Jesus

It seems appropriate to mention some reasons for believing that Jesus rose from the grave. First, one who does not accept the story as truth is faced with the difficult task of explaining both how such a belief could have arisen and how it has persisted and grown to its present proportions. G. Stanley Hall has said that psychology is not able to give such an explanation.

Second, the lives of the disciples are a stronger argument than any word they spoke on the subject. That they were honest in their own belief, no one can question. They were utterly discouraged, frightened, and disillusioned; but in a few weeks they had won thousands to faith in Jesus!

Third, another valid reason for accepting the resurrection story as told is that the disciples were obviously not expect-

ing it. They buried the body of their Master in a costly tomb, and with costly materials (John 19: 38-39). Nothing in the procedure indicated any other belief than that the end had come to Jesus' life. Mark's story of the resurrection tells that the first disciples who made the discovery fled from the tomb with trembling and astonishment (Mark 16: 8), and although the angels told them to tell the disciples, they were afraid to do so. When women brought the story to some of the apostles they treated it as "idle talk" (Luke 24: 11).

Where Was Jesus' Body?

Yet another difficulty in the way of those who denied Jesus' resurrection was the disappearance of the body from the tomb.

Where was the body of Jesus? To have successfully spirited it away as the disciples were said to have done, credits them with more ingenuity than they had (Matt. 28: 13). As a matter of fact, the watchers who told that the body was stolen away while they slept overlooked the fact that no one would have been justified in believing their report of something that occurred while they were asleep. But the story was a desperation measure, a weak attempt to account for the missing body and the empty tomb.

If Paul took the resurrection more seriously than most persons did, it was because its truth had come to him

through a violent religious experience. The point of his vision on the Damascus road was that the crucified Carpenter of Nazareth, the very thought of whom he had once despised, was not dead, but alive. This discovery turned him instantly from an enemy to a servant of Christ. When he wrote of the resurrection he was thinking, not of an abstract doctrine, but of an experience that had transformed his life. And the thought of Jesus' resurrection gave him renewed faith in the resurrection of others.

Verse by Verse Study

The section of Paul's first letter to the Corinthians chosen for this study sets forth a contrast between the earthly life of man and his resurrection life (vss. 41-44). Just as there are degrees of glory among heavenly bodies, so there is a difference between the body we have now and the one we shall have after this life is finished. Paul predicted a marked transformation; from corruption to incorruption, from dishonor to glory, from weakness to power, from a natural body to a spiritual body.

The parallel was carried over into the Old Testament field with which Paul was familiar; Adam, the first man, was a living soul (Gen. 2: 7), but the Messiah, referred to in the rabbinic writings as "the last Adam," is a life-giving Spirit (vs. 45). Thus the physical and human precede the spiritual and divine; the imperfect precedes the perfect (vs. 46). Paul showed that the transition proceeds from the earthly to the heavenly (vs. 48). This means that mortal man shall someday bear a heavenly image (vs. 49).

Continuing the argument, Paul says that we are not to expect these human bodies of weakness and sin to remain with us in the resurrection experience. We shall have new bodies in that new phase of life (vs. 50).

Christ's Coming Imminent

As was common in Paul's day, all of this was closely connected with the idea that Christ's coming again was imminent. Many of the things the early disciples did were based on that belief (Acts 2: 44-45). Paul wrote as if some of the Christians at Corinth would be still alive on the great day of Christ's return (vss. 51-52). That would be the glorious consummation of a living hope; death would be swallowed up in victory (vss. 53-54).

Thus Paul declared that the resurrection of Jesus heralds victory over death. He was joyfully certain that death had been totally vanquished as man's enemy; indeed, it was made man's friend through Jesus Christ our Lord (vss. 55-57). Paul

crowned his argument with an exhortation for consecrated service, knowing that it was not in vain (vs. 58).

This fifteenth chapter of First Corinthians is recognized by Bible students as one of the truly great chapters of the Bible.

Importance of Easter Observance

The closing thought in this Easter lesson ought to be in the nature of a reflection on the importance of Easter to us in this modern day. It was of paramount importance to the early Christians, not as a time for exhibiting fine apparel, but for rehearsing what they held to be the greatest fact of the church's life; namely, that Christ, the Head of the church, had conquered death and was alive. The thought thrilled them. It made them willing to die, if need be, or to live heroically in the consciousness that Christ was with them in his church and theirs. Perhaps their proximity to the resurrection gave it an emotional appeal that it could not be expected to have now. And yet we face the question whether we do right in allowing the Christians of the long ago to enter into the spirit of Easter more fully than we do. It seems reasonable to suggest that with nineteen centuries of Christian history behind us, with general acceptance of the resurrection of Jesus as a historical fact, and with the assurance that he lives today, the advent of the Easter season ought to be an occasion for fresh dedication to Christ.

Origin of Easter

There is no indication of the observance of the Easter festival in the New Testament, or in the writings from the period immediately following. Christians at first continued to observe the Jewish Passover, but with special emphasis upon Christ, as the true Paschal Lamb. Thus before the Christians became separated from the Jews they were in effect observing Easter, but under the old Jewish name.

The observance of the day without reference to the Jewish festival began after the separation of Christians from Judaism was complete. Even after the observance had become universal in the church there was a sharp disagreement between the Jewish and Gentile elements in the church as to the time for the annual celebration. The Gentiles eventually won the argument, and the feast day was set on a given Sunday, shifted to conform to certain phases of the moon. It took the Council of Nicea (A.D. 325) finally to fix the day as the first Sunday after the first full moon after the vernal equinox.

ADULT TEACHER

By Howard K. Williams

What makes a life victorious? Is it not the assurance of immortality? Without this assurance, life here would not make sense. But if this life is a school, a place of training, then we can see how sorrow and suffering and hardship may be really blessings in disguise, means to a great end.

This was the great foundation faith of Paul. He lived in the hope of the life beyond. His point of view was that "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18).

This lesson will find a welcome place in our hearts this Easter; for death stalks the earth today and stops at every home. We all want to know that life is eternal and that the life beyond is desirable.

Because of lack of space we shall confine these remarks to the Corinthian passage. Read the entire chapter.

The Resurrection of Jesus

Paul's first letter to the Corinthians is a marvelous presentation of the faultless gospel of Christ to a very faulty church. Corinth was a great commercial city, and its inhabitants measured values largely in terms of outward appearance. These materialistic concepts were carried into the church. The members quarreled about their leaders, and divisions came into the church as in secular life. Paul declares that there is only one gospel, and he sums it up in his matchless ode to love in the thirteenth chapter.

Then he elaborates the teachings concerning Christ—that his death was according to Scripture; that he was buried, and that on the third day he rose from the grave. With regard to his resurrection there could be no doubt. The risen Christ had appeared to Cephas (Peter), to the twelve, to over five hundred at one time, of which number some were living at the time Paul was writing this letter. James had seen the risen Lord, and Paul himself had seen him on the Damascus road. In other words, Paul believed in the resurrection of Jesus and built his whole gospel on that fact.

Our Resurrection

Paul proceeds from Christ's resurrection to the hope of our own. To Paul it was unthinkable that Jesus did not rise from the dead. He could not accept Christ as a mere man or a good example.

TEACHERS' MATERIALS

If Christ did not rise, then we have no hope of resurrection; and "if in this life only we have hope in Christ, we are of all men most miserable."

One day I talked with a young man who had no hope of another life. After we had talked at considerable length, he said, "I am glad of this conversation. It has cleared up a lot of things." Since then he has entered that life beyond. He believed in Jesus, but never before had he really heard Jesus say, "I go to prepare a place for you."

I want to be sure of that other life. My hope is in that life. This life is not long enough to do the things I have to do. This life is not satisfactory enough. Because Christ lives, I, too, shall live. Do you have that assurance?

Inspiration of Immortality

Do you not feel better, when you are taking a walk, if you are going somewhere and not just walking? The thought of a destination gives purpose to your step. You have a different attitude of mind from that of the aimless walker. Like him you enjoy things along the way, but you feel that you are really getting somewhere.

I met a man the other day, an old man, taking a walk. He was going nowhere. His step was listless, his mind woolgathering. He had no purpose.

Now, a person who believes that this life is all, is like a man who walks aimlessly, listlessly, ever walking but going nowhere.

Paul was like a man going somewhere. At the close of life, he looked upon himself as one about to take his departure to a desired place. "The time of my departure is at hand" (2 Tim. 4: 6). (See also 2 Timothy 4: 7-8.)

What would be the use of suffering and persecution and death in the effort to carry on the work of Christ if the dead rise not into another life? Belief in immortality changes our view of death. Paul speaks of the time when death shall be destroyed.

Victor Hugo writes of those who believe in immortality as being like a bird lightly resting on the twig swaying in the breeze. It cares not how hard the wind blows or if the twig breaks, for it has wings. Death becomes no more than a sleep, from which we waken to a glad good morning. Death is but a doorway into another better part of our Father's home. (See John 14.) And so the death of our loved ones need not destroy our faith, for as Christians we believe that we shall see them again under better conditions. When we approach our own death, we shall fear no evil. We can sing,

"Swift to its close ebbs out life's little day,"

with a tone of gladness, as one who leaves some very pleasant things for things infinitely more pleasant.

Such a view of life and of death gives *perspective to life*. Things fall into their proper places. As Jesus walked through the fields and along country roads and lanes, he saw and enjoyed the lilies of the field. But, more than that, he recognized the fact that his heavenly Father had created the lilies. And in the cross, he saw the way to life eternal.

Who would have thought "in the fifteenth year of the reign of Tiberius Caesar," that the word which came to John in the wilderness would outshine the splendor of those tinsel monarchs? The glitter of gold and place and power becomes drab and dull before the words of Jesus that someday the Judge will say, "Well done, thou good and faithful servant." In the light of eternity, service becomes more important than show, goodness more precious than possessions, and character more lasting than commerce in things. So Paul would exhort us to "awake to righteousness."

Triumph Through Immortality

Paul points to different kinds of beauty. Which is more beautiful, a rose or a star? You answer, "Why, you cannot compare them. Each has a beauty all its own." This, Paul says, is true of the resurrection body. Can any beauty in heaven take the place of the beautiful face of one we love? "Yes," Paul would say; "that same beautiful face will be glorified, transfigured, even as Christ's upon the mount, with celestial glory." All that we long for and hope for will be much better than our highest longings or our richest experiences.

There are no finer words than those in verses 54-57. Read them carefully and try to grasp something of their meaning. I have quoted them five times within six days at open graves. If they are not true, then they are cruel. If they are true—and they are—then they are triumphant. The poor diseased body subject to germs and pain and decay, changed to a glorious body which disease and death cannot harm; the mortal body always expectant of the end, now permanently established into endless living which the years cannot destroy.

The value of a religion lies in what it makes us do and what it makes of us. My religion is valuable only as it makes me useful and fit for eternal living. Read carefully verse 58, the practical, present inference which Paul draws from his glorious belief in immortality.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

It was the living Lord who spoke to Paul on the road to Damascus. Paul was convinced of that. This was more than a mere subjective experience. Paul's life was confronted by a living Person. Christ was alive and spoke to him. Paul was so sure of that that he listed it as one of the evidences of Jesus' resurrection along with the testimony of others who claimed that they had seen the risen Lord. Without the resurrection, Paul would have had no hope. "If Christ be not risen," he said, "then is our preaching vain." "But," he insisted, "now is Christ risen from the dead!" To Paul, that was not a side issue. It was at the very heart of our faith. "If thou confess with thy mouth the Lord Jesus," he said, "and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Developing the Idea

Let us admit, to begin with, that there are some questions about the resurrection that our minds cannot fully answer. From this admission, however, it need not follow that therefore the resurrection is not true. There are many things we know to be true that our minds cannot fully grasp. We do not understand electricity, but we see its results. We do not know how the chemicals in the earth are taken up by a plant and made into flowers and fruit, but we see it happen. There is so much still beyond our understanding that we do well to refrain from saying that a thing cannot be true just because we cannot explain it. As a former associate editor of the *New York Times* used to say, "The miracle of life itself is so amazing as to make faith in every other miracle possible, even that of immortality."

Christ is risen. Begin with that faith, says Paul, and see what happens. See what the transforming power of faith in the living presence of Christ can exert in your life. In other words, live on the basis that you have Christ's living presence, and see if the results do not verify your faith.

The resurrection, therefore, as Albert Day points out in his book, *The Faith We Live*, is not simply "a reference to a future"; it is "a demonstration of a God active in the present, capable of turning the worst into the best." If

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson



Plan for Class Session

It is usually believed that adolescent boys and girls give little or no thought to death. That is not true. Any high school English teacher will tell you that pupils frequently choose death as a subject for original poems and compositions. The subject seems to have a special fascination for them; and there is considerable danger that they may become morbid in their thinking about it. The Christian doctrine of the resurrection, therefore, is greatly needed at this age level.

Adolescents want proof about everything. An excellent way to introduce the present lesson would be to say something like this: "If I began to go up and down the streets today saying that a man who died here last week was alive again, and that I had seen him and talked with him, people might think I was a crank. Nevertheless, they would certainly listen to me. Though probably they would not believe me, they would be willing to find out for themselves whether or not this dead man were actually alive. Well, I want to tell you this morning that a Man who died nineteen hundred years ago is really alive, and that I have met him and talked with him. You can do the same thing. His name is Jesus. You do not have to take my word for it; you can find out for yourself whether or not he is alive."

In order to make the above statement to your class, you must, of course, have had fellowship with the risen Lord. Surely you have had this experience; otherwise you would not be teaching in a Christian Sunday school. Paul had experienced the presence of Christ and in writing to the Corinthians he insisted that that was the basis of his belief in life after death.

Naturally, we confess that we are not always conscious of the presence of Jesus. But every true Christian has felt from time to time the presence of the Son of God.

It might be wise today to explain the text of the lesson itself, verse by verse. Let one of the pupils read a verse from the King James Version. Another pupil may read the same verse in one of the modern translations. Make whatever comment or explanation seems to be called for. As preparation, look up this same passage in a good Bible commentary.

God could turn the seeming defeat of Calvary into the victory of Easter, think what he can do to the defeats we experience. If our trust is sufficient he can turn many a defeat into a spiritual victory. The resurrection tells us of a Power that is available to us now.

But it is more than that. It is the promise of victory in the future—even the victory over death itself. Jesus said, "Because I live, ye shall live also" (John 14:19). And Paul said, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Naturally, men wonder how that can be. "But some man will say," Paul wrote, "How are the dead raised up? and with what body do they come?" For his answer, he goes back to the manifestation of God's power in nature. "That which thou sowest is not quickened, except it die." The seed, he says, dies in order to experience resurrection. Nature destroys the body in which the life of the seed has been held, but Nature does not destroy the life. She gives it a new body in the plant that grows from the seed.

If God can do so much, Paul would say, need we worry that he cannot also provide a way for our life to continue after the body is dead? Death cannot defeat God. The death of Jesus did not. And our death will not.

It takes more than death to separate us from the love of God. Sin does, but not death. "For I am persuaded," said Paul, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

We need to notice, however, Paul's "therefore." Almost always, when he elaborates some doctrine, he concludes with a "therefore" or an "even so." In this case, after discussing immortality in 1 Corinthians 15, he concludes by saying, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Since the resurrection of Jesus shows that God turns the defeat of death into victory, then life becomes the adventure of living as one worthy of such victory.

Discussing the Problem

1. Consider the importance of the Easter message in a time of war.

2. In what way does faith in immortality affect life?

3. What are the outstanding ideas in Paul's discussion of immortality?

On the blackboard, work out a brief outline as the discussion proceeds. You might use the two topics from *Intermediate-Senior Class*. (1) The Resurrection Hope. (2) The Resurrection Truth. The latter will need careful presentation, but it is important in that it has great meaning for the everyday experience of the pupils.

Find out if the pupils have done the things suggested under "Things to Do." If so, have several of them recite the poems memorized. Then have them all fill in the missing words of the test. The words which should be chosen are: (1) Resurrection. (2) Corinth. (3) Miserable. (4) Physical, Spiritual. (5) Body. (6) Self, Self. (7) Defeats. (8) Adam, Christ. If you have followed the above plan for the class session, the questions under "Test Your Reading" can doubtless be answered very quickly.

Truth in Action

Easter is a time for flowers. Point out that all lovely flowers have come from seeds or bulbs planted in the ground. There they died and were resurrected to a new and more beautiful life. Surely this is symbolic of how the physical body is buried, while the spirit is resurrected to more wonderful life.

Some of the younger classes may have Easter eggs. At any rate, you may ask why eggs are connected with the observance of Easter. Of course, the answer is that unseen life is within the shell of the egg. Under right circumstances, it comes forth from the shell. This is symbolic of how the spirit, sooner or later, emerges from the body which it now inhabits.

Call attention to the fact that in all probability more people will attend the church services today than on any other Sunday of the year. Some will say that they come because it is a time for showing new clothes and corsages, or interest in beautiful anthems. But that is probably not the whole truth. Of all holidays, Easter is the most important from a religious standpoint; and the resurrection doctrine is the central doctrine of the Christian religion. Everybody is interested in life after death, and everybody wants to be assured that he and his loved ones will live after death.

In conclusion, point out how the Christian doctrine of life after death affords comfort when loved ones are taken from us. The Christian knows that the loved one still lives and that reunion is promised. It is natural to grieve over the death of a loved one, for even a temporary separation is painful. But the Christian hope of resurrection never fails to bring comfort and consolation.

TEACHERS' MATERIALS

LESSON 3 — APRIL 16

Saul's Early Preaching

Acts 9: 19b-30; 11: 19-26

Acts 9: 19b-30; 11: 25-26

9: 19b Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

11: 25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

KEY VERSE: *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Paul's early preaching reveals unmistakably that his decision for Christ was thoroughly tested. For the experience of the first great Christian missionary was like the experiences of other Christians in that there came a period of testing soon after the decision was made. A leading layman in Indianapolis relates that on the morning after he had confessed Christ, at the age of fifteen, he was seized with the depressing question whether or not he had done a wise thing. The doubt was not cleared away until he had gone to his pastor and volunteered to do whatever work would fit his talent.

Paul's First Great Test

Paul's first crisis following conversion came immediately after he had been cured of blindness at the hands of Ananias. He was tested with respect to what was probably his greatest need at the moment. He had been told of his appointment as special missionary to the Gentiles and could well have been thrilled at the thought of such a commission (Acts 26: 16 ff.). His work may have appeared distant and romantic. But long before he had a chance to enter upon his new work he was asked

to prove his mettle in an even harder field.

First, he was led to enter into fellowship with the disciples in Damascus, a step which called for great courage (Acts 9: 19). He had to make friends of his former enemies. He had to make a frank confession that he had been wrong. As he went to join himself to the disciples he was by no means sure of being graciously received.

Tested in the Synagogue

Paul's second testing came by reason of the fact that the door of the synagogue stood open to him (Acts 9: 20). Obviously he would have been a welcome speaker in any congregation of Jews in Damascus. His fame as a member of the Sanhedrin, and his well-known activity as a heresy hunter, had spread far and wide. The people of Damascus knew about him before he arrived. He had probably been booked as a synagogue speaker well in advance, much as churches now bid for the services of a visiting celebrity. Yet after his new experience he canceled none of his engagements, though they presented some great difficulties. He entered the synagogues and preached Christ. He knew in advance that this procedure would cause terrific tension, but he had the courage to face it.

Similarly, Jesus had a difficult assignment immediately after his baptism. He took his new message to what was prob-

ably the hardest place on earth for him, his home-town synagogue (Luke 4: 16 ff.). Moses, it will be remembered, came back to Egypt and the king's court in which he had once been held in honor, and from which he had fled with a murder charge facing him. He could have found a great many easier places to give God's message.

Facing Misunderstanding

The people were justifiably amazed to hear Paul preaching the gospel (Acts 9: 21). Adverse public opinion and misunderstanding could have been a severe trial to one of sensitive mind. Paul faced the problem common to all who turn suddenly to take a stand for God or enter upon unaccustomed work for him.

When Albert Schweitzer decided to become a missionary, one of his main burdens was in the looks on the faces of friends who wondered why he was doing it. Surely Jesus must have suffered under the critical inquiries of many who asked, "Is not this the carpenter, the son of Mary?" (Mark 6: 3). In the case of Paul the problem was specially severe in that his critics thought he was a traitor to them and to the cause he had been leading.

The fact that Paul faced such a difficult problem in the opening days of his Christian life gives a reason for his having "increased the more in strength" (Acts 9: 22). One of the commonest and most tragic mistakes of new con-

verts to the Christian life is to postpone active service, hoping to be strong enough for it later. They could grow strong in the service as Paul did. Many of the notably successful persons in Christian service can account for their success by having begun work as soon as they became Christians.

Stirring Up Opposition

Such work as Paul did would have been expected to stir up fierce opposition. The Jews, at first amazed, became furious and took counsel to kill him (Acts 9:23-25). He not only began work promptly, but also began to guard his life against assassins. His life was threatened on several occasions. At one time a group of forty in Jerusalem bound themselves under a solemn vow that they would neither eat nor drink till he was dead (Acts 23:12-13). He had scarcely started on his first missionary journey when citizens of Lystra stoned him and dragged him out of the city, supposedly dead (Acts 14:19).

It is worth noting as we pass that Paul did not make a practice of meekly submitting to such outrages. He discovered the Damascus plot, and with the aid of disciples made his escape, being lowered outside the city wall in a basket.

Tested in Jerusalem

Paul came to Jerusalem (Acts 9:28). Now, Jerusalem, of all places, would have been the most difficult for him. All of his high-ranking friends were there. When he had left the city on the Damascus mission he was probably the most promising Jewish leader in the Holy City. He had left, perhaps a bit boastfully, declaring his intention to bring a great number back for trial, and thus end the Christian heresy. But when he returned, not only was he empty-handed, but he was a Christian. His later account in Galatians would indicate that before returning to Jerusalem he had gone to Arabia (Gal. 1:17), where he passed through a period of preparation. He returned to his work with a better sense of direction.

In Jerusalem, Paul faced two difficult problems. The first was the suspicion of Christians. They were actually afraid of him (Acts 9:26). It is not hard to understand why they felt as they did. A favorite method of getting evidence against Christians was to follow the tactics of the modern detective—get on the inside and see for himself. (See Galatians 2:4.) Having known him as the chief persecutor in Jerusalem, the Christians were justified in thinking that Paul was up to some such trick. They did

not believe that he was a disciple.

At this point Barnabas, one of the most fascinating characters in the New Testament, enters the story. He became an intermediary in Paul's behalf, and opened the way for his reception by the Christians in Jerusalem. Barnabas, a Levite of Cyprus, had made the early church a handsome donation (Acts 4:36-37). All the evidence we have about him indicates that he was a man of the very highest character and reputation (Acts 11:24).

From Jerusalem to Tarsus

Once Paul was joined to the Christian congregation in Jerusalem, he became a leading figure in their work. He was not ashamed to be identified with them. He preached boldly in the name of the Lord until he incurred the enmity of the Grecian Jews, ironically enough, the same group he had sided with in the martyrdom of Stephen. Now they became his own enemies and sought to slay him. When, however, the Christians found what was in the air they took him to Caesarea en route to Tarsus, his native city (Acts 9:30).

This is the last reference to Paul in Tarsus. He referred to it as "no mean city" (Acts 21:39). Indeed, it was the chief city of Cilicia, and the home of a great university, ranking third with Athens and Alexandria.

How long Paul stayed in Tarsus and what he did while there are questions we cannot answer. He may have preached through Asia Minor. Some scholars say that the evidence points to such activity. He may have spent years studying his way through to the superb philosophy which appears in his writing of a later time. He surely did meet with his own family, orthodox Jews, and he remained true to his confession.

Here was the acid test of his consecration to purpose. Jesus said at one time that a man's enemies shall be those of his own household (Matt. 10:36). Knowing the severity with which Jews of that day and later dealt with non-conformists, we can imagine the problem that Paul faced during the time he spent with his Jewish relatives, his old friends of the Tarsus synagogues, and the high-ranking teachers found in the university there.

When finally Barnabas came to Tarsus after him, to bring him to Antioch, Paul was ready. The Greek city, third in size in the Roman Empire, was the first center for the spread of liberalizing tendencies that eventually separated the new religion from Judaism and started it on a career of its own.

ADULT TEACHER

By Howard K. Williams

■

We return today to the career of Paul. He had seen Christ on the Damascus road. He had been led to Straight Street in Damascus. Ananias had come with his message from God, and now, through his baptism, Saul had taken his place among the ranks of the Christians. A convenient plan for teaching this lesson would be to associate the events of the lessons with the cities in which they occurred.

In Damascus

This noted city of Syria, on the edge of the desert, is situated on a fertile plain. It is one of the oldest cities of the world. In visiting the city some years ago, I was shown the "street which is called straight," where Saul stayed during his days of blindness. The city has long been noted for its fine fabrics and its metal products. One of my treasured possessions is a brass plate inlaid with silver which I purchased on Straight Street. In ancient times Damascus was a great commercial center, and even when I was there I was awakened early in the morning by the tinkling of the bells of a camel caravan arriving in the city.

In this city Saul had his first experiences as a Christian. Here he was baptized. Here he associated with the disciples of Jesus, whom he had come to arrest. Here he preached in the synagogue. The people listened in amazement to his teaching. No wonder. He was a scholar and a born teacher. He had been a good teacher before and had earned the title "Rabbi." Now he was a better teacher. He had a better subject—Christ, crucified, risen, living. He had an *experience* to talk about.

You are a Christian. Do people hear you talk about Jesus? Do you have a Christian experience to tell?

Last week the treasurer of our church died. He was a businessman. He knew how to handle money. Twenty-eight years ago he gave this talent to the Lord, and the Lord blessed it. The man put our church on a financial basis as secure as that of any bank. He testified to the Lord in this talent. What can you do best? Have you turned over your richest talent to the Lord?

"The Jews took counsel to kill him." The road of the Christian is not a peaceful road, nor a smooth one. At the outset of his ministry Jesus was beset by Satan. So was Paul. So is every Christian. "Think it not a strange

thing." It is a rugged road that the Christian must take. Do not let persecution of any kind stop you.

Paul escaped from Damascus. To die is not always the bravest thing. To live is often harder. Paul had work to do. It would have been foolish to surrender himself to be killed, and so his friends lowered him over the wall in a basket. His Damascus experience was finished—not a very happy ending to the first chapter of his Christian service.

In Jerusalem

We do not know exactly how long Paul tarried in Damascus. Galatians 1:17-18 tells us that he spent some time in Arabia, which may mean some place not far from Damascus itself, and then returned to Damascus. It also says that "after three years" he returned to Jerusalem, which may mean three whole years or one whole year and parts of two other years. The purpose of his visit to Jerusalem was to see Peter.

That this period in Jerusalem was broken in two, as was the case in Damascus, seems likely; for in Galatians, Paul says that he saw only Peter and James. In Acts, however, Luke says that he tried to join the disciples, but that they were afraid of him. Afterward, through the intervention of Barnabas, he was received. He told of his experiences in Damascus, had fellowship with the other Christians, preached boldly in the name of Jesus, and was threatened as in Damascus.

One day a woman asked if I would baptize her. She said, "I don't want to join your church, or any other local church. I just want to join the church universal." This, of course, may sound big and spiritual and broadminded. But it is not the true Christian attitude. It is not even practical. While in the body, we are local and our work for the Master must be done locally. Paul knew that and, though he had universal sympathies, yet whenever he went he was careful to form a church and to maintain a keen interest in its progress.

"Barnabas took him." Barnabas was a great soul. He reminds me of a man who was a great source of strength to me in my early ministry. At a rather early age I graduated from the seminary, and was called to the pastorate of a church even before I graduated. On my first appearance there someone asked this man, "Who is to preach today?" "That young man over there," he said. "What, that kid! I am going home." "Wait," said my advocate. "Give him a chance. Stay and hear him preach, anyway."

That was the attitude of Barnabas

toward Paul. "Give him a chance." The other Christians in Jerusalem could not believe that the persecutor was a different man. We can never help others by distrusting them, but if we expect great things of them, often they will measure up to our expectation. Barnabas later showed this same spirit toward John Mark, after he had failed once.

Is there in your church someone who needs encouragement—someone who needs a second chance?

In Tarsus

Back home! Paul tells us, proudly, that Tarsus was "no mean city" (Acts 21:39). Strabo says that in philosophy and education it was even more illustrious than Athens and Alexandria. When he left, Paul had been a zealous Pharisee. Now he was an ardent Christian. What did his family think about the change? Could it be that any of them became Christians? Perhaps his sister and his sister's son, who later saved his life in Jerusalem, came to know Christ through him.

Are there any in your home who are not Christians? Have you ever talked with them about their relation to Christ? Do you live convincingly for Christ in your home?

In Antioch

Things had been happening in Antioch of Syria. A little church had been formed, but it was a new kind of church. Many of its members were not Jews, but Greeks of pure blood. So it was that many Jewish Christians became perplexed as to what should be required of this new kind of church member, and they could think of no one better able to help them than the great-hearted Barnabas. Under his pastorate the work grew with such rapidity that he needed help. So Barnabas made the journey to Tarsus, and laid upon Paul's heart the tremendous importance of the work of the Lord in the church at Antioch.

The joint ministry of Paul and Barnabas in Antioch was very important in the development of the early Christian church. The inhabitants of this pagan city doubtless would have laughed in derision if you had prophesied that some day the city of Antioch would be known and remembered, not for its great beauty and commerce, but for the little church on the side street where Barnabas and Paul taught the story of Jesus' redeeming love.

It was here in Antioch that the followers of Jesus were first called "Christians." Is your life worthy to be called "Christian"?

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

What does Christianity have that other religions do not have? That is a good question to ask at the beginning of this lesson. Paul's answer, and surely ours, would be: "Christ." Others had preached the necessity of love, but Jesus could say, "As I have loved you, love ye one another." Others had told of God, but Jesus could say, "He that hath seen me hath seen the Father." Jesus himself was his own greatest lesson. Therefore, Christ is not something attached to the Christian message. He is the Christian message. Apart from him there would be no message. That fact Paul recognized at the outset of his Christian ministry, and so "Straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

Developing the Idea

In his book, *On Being a Real Person*, Harry Emerson Fosdick says that the glory of life is "to be a humble flagpole proud of the flag it flies." That phrase aptly describes Paul as a minister. Paul never felt there was very much in himself about which he could boast. Certainly he could not boast of physical perfection, for he had a physical handicap to which he referred as "a thorn in the flesh." Nor could he boast about himself as a public speaker. "I, brethren, when I came to you," he wrote to the Corinthians, "came not with excellency of speech or of wisdom, declaring unto you the testimony of God" (1 Cor. 2:1). And quoting what his enemies were saying about him, he said, "His letters, they say, are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (2 Cor. 10:10). He felt he could not even boast of his success at living the Christian life. "The good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19). But there was one thing of which he could boast. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." A humble flagpole, but what a flag!

The glory of a life is the purpose it seeks to exalt. Many people fly the flag of self. To seek culture or education with no intention of exalting some great purpose is very much like gilding the flagpole with no intention of flying a flag on it. The most humble life can exalt the world's greatest purpose and Person.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Print on the blackboard in large letters "THE GOSPEL." In smaller letters write "according to." Ask the pupils to name the writers of the four New Testament Gospels. Write down their names. Bring out, by further questioning, the fact that even though we do not have a New Testament book called "The Gospel According to Paul," yet Paul was a preacher of the gospel. Then explain to the pupils that every great Christian sets forth in words and deeds "a gospel" of Christ. You might add on the blackboard the names of Peter, Stephen, Philip, Augustine, Martin Luther, John Wesley, Phillips Brooks, and others.

Those famous Christians contributed to our knowledge of Christ. But point out how the gospel has really been brought to us by living persons—our parents, our pastor, our teachers, our Christian friends—and that every Christian preaches a gospel of Christ to somebody else. Tell your pupils that "the gospel according to you" will be read by all those with whom they come in contact.

In order to witness effectively for Christ, we first must know him. Every Christian desires to become a faithful witness; in order to be that, he must have a personal experience with the Lord, some knowledge of what he has meant to others, and the continued presence in his own life of the Holy Spirit. Regular attendance at Sunday school and the preaching services of the church brings one into fellowship with Christ, and helps to keep one in the continued presence of the Holy Spirit.

A second essential for effective witnessing is training, or practice in witnessing. Participation in church activities, and particularly those activities of the young people's organization, gives such training. Encourage the members of your class to take an active part in these affairs. *Topic*, the quarterly for young people's meetings, furnishes splendid material and directions for its use by groups of young people.

Of course, this matter of witnessing for Christ is not limited to saying things for and about him. The larger witnessing consists of living like him. Paul was a great preacher, but it was the life of Paul which gave power to his words. The person who would lead others to Christ must so live that others will see Christ in him.

Under "Things to Do" in *Intermediate-Senior Class*, the pupils have been told to read 2 Peter 1:5-8 and Philipians 4:8. In these passages are listed some of the qualities which all Christians must show to the world, if the world is to see Christ in them. They include faith, virtue, knowledge, temperance, patience, godliness, honesty, and purity. All of these qualities are perfect in Christ, and they must be included in the picture of Christ which we offer to others in our own daily living. We must set them forth in the gospel which we preach by word and deed. But we must always be very humble in our witnessing for our Master, realizing that no one of us is a perfect witness.

Truth in Action

Immediately after his conversion, Paul wanted to share it with everybody else. He began at once to preach the gospel in the very city to which he had gone to prevent the preaching of the gospel. One does not have to go to a new place in order to make a new start. One may, indeed, make a new start where he is. Let the pupils discover some new beginnings on which they themselves ought to launch out now. If they should meet Christ face to face today, what changes would they want to make in their daily living? Of course, he actually is present today, and whatever changes are called for by his presence ought to be made at once.

This would be a good time to start a movement for increasing class membership. Probably the present members have young friends who are not attending any Sunday school. If so, are the present members doing their duty in making no effort to share their religious experience and training? One of the best ways of witnessing for Christ is to bring others into a group that is learning about him. It takes no special training or ability to do that.

It is natural to want to share a good thing with other people. We enthusiastically tell others about our school life, about some good book, or about anything else which we have found for ourselves to be worth while. Businessmen say that although every kind of advertising is good, the best advertising is the testimony of satisfied customers. The manufacturer of a certain automobile uses the slogan, "Ask the man who owns one." This slogan implies that every man who owns that particular kind of automobile is a booster for it. In the same way, it follows that if Christ means anything to us, we want others to find Christ also.

But Paul knew immediately that in order to bear his most effective testimony he would have to join himself to the other disciples. One cannot blame the disciples that they were hesitant to receive him. Knowing his past record, it seemed too good to be true that he had been converted. All the greater credit, therefore, attaches to Barnabas, who took him on faith based on Paul's courageous preaching at Damascus.

There is no argument for Christ like the argument of a Christian life. And the Christian who would extend the kingdom and influence of his Lord would do well to seek the fellowship of the church.

Today's lesson is not only the story of a great soul on fire with a message for Christ, and of the work of the saintly Barnabas. It is also a marvelous illustration of the wondrous way in which God works. Consider the sequence. Stephen is martyred, Paul consenting to his death. Stephen's friends are scattered. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word" (Acts 11:19). Instead of stamping out Christianity, the persecution of Stephen scatters it. Then Paul is converted. Barnabas befriends him, and together they go to Antioch. Paul preaches in Antioch to the very people he once helped to scatter by persecution.

Throughout the lesson runs Paul's enthusiasm for Christ. Without that, Barnabas would never have befriended him and sought his aid. Albert W. Beaven has said that "evangelism is the contagion of our enthusiasm for Jesus." And someone else has declared that religion is "either a cold form or an acute fever." With all too many people religion is merely the former. Christ is not exalted in their lives. Charles Kingsley once said, "We act as though comfort and luxury were the chief requirement of life, when all that we need to make us really happy is something to be enthusiastic about." Surely the gospel gives us something to be enthusiastic about. The world needs more Christians who, like Paul, are willing to show by their enthusiasm for Christ and the church that they are not ashamed of the gospel.

Discussing the Problem

1. Would you like a Barnabas to be your pastor? Why?
2. Why are Christians not more enthusiastic about their religion?
3. What can the church do to increase that enthusiasm?

TEACHERS' MATERIALS

LESSON 4—APRIL 23

Paul Becomes a Missionary

Acts 13: 1—14: 28

Acts 13: 1-4; 14: 8-20

13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

14:8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

KEY VERSE: *The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:2*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Major events followed in rapid succession during the first fifteen years after the earthly ministry of Jesus was finished. Christianity was at first merely a new emphasis within the Jewish religion. The Jews had been looking for the Messiah; according to many he had come in the person of Jesus. Those who held to that view saw no need for breaking off from Judaism, for the thing that had occurred was a part of God's program as the Jews understood it. The followers of Christ continued to observe the Jewish Sabbath and other feast days, and they worshiped in the synagogues and in the Temple as other Jews did (Acts 3:1). Indeed, the Christian program was so Jewish in character that it was at first thought necessary for a new convert to become a Jew before he could become a Christian.

Within a very few years, however, or it may have been months, the question of relationship between Jews and Gentiles became an active one. Finally a conference of Christians at Jerusalem declared that Jews and Gentiles alike might become Christians by confessing

Christ and being baptized. The Gentiles no longer were obliged to come into church membership through Judaism. Then, after several intermediate steps, the Christian movement turned to the Gentiles and separated from Judaism.

The Gospel for Gentiles

Although a Jew by birth as well as by choice, Peter was the first Christian to preach the gospel to Gentiles. (See Acts 10—11.) His vision on the housetop convinced him that he should do this, and the immediate result was the conversion of Cornelius and his friends and relatives. When he got back to Jerusalem, there was contention over his action among the church authorities, but when they heard his story in full they declared he was right in baptizing the Gentiles.

Later, the Jewish Christians at Jerusalem heard that many Gentiles were being converted in Antioch, and they sent Barnabas to investigate and to bring back a report. Now, Barnabas' mind was open on the subject, and as soon as he saw that the conversions were genuine he encouraged the work. Then, instead of going immediately back to Jerusalem, he continued on to Tarsus to bring Paul back to help in the Antioch church. The work thrived, and "the disciples were called Christians first in Antioch" (Acts 11:26).

The Antioch Church

The lesson today opens with a close-up of the Antioch church when Barnabas, Paul, and John came on the scene. The list of outstanding figures given in Acts 13:1 indicates that although the Christian gospel made a large appeal to people of low station, including many slaves, persons of high standing also were reached. It will be noted that prophets were a part of the working force of the church. They were exhorters who spoke under the inspiration of the Holy Spirit. Teachers also were included in the working personnel of most churches.

Names mentioned include Barnabas, whom we have already discussed. Mentioned first, he seems to have been the most prominent one in the group, and Saul, by the same token, the least prominent. Simeon is called by his Hebrew and Latin names. Lucius came from Cyrene in North Africa, where there was a large Jewish colony. There is no mention of Manaen in secular history, but some suggest that he might have met and become well acquainted with Herod (Herod Antipas, the tetrarch of Galilee) when Herod and his brother, Archelaus, were students together in Rome. When Manaen was a prophet in Antioch both the royal brothers were in exile.

The Church Service

Verse 2 gives some idea of the type of church service carried on at the time. The members ministered (worshipped) and fasted. The ministering mentioned here is not to be confused with the acts of helpfulness for which the church was also known. It is not similar to the ministering spoken of in Acts 6:1. In their worship these early Christians heard the Holy Spirit speaking to them.

This glimpse into the worship service of a church functioning now more than fifteen years after the first church was born, makes us curious to know what they did in their meetings. The reference to the church as given in Acts 2:46 would not apply in Antioch, but the practice of prayer had not been discontinued. It is quite likely also that the community of goods described in Acts 4:32 was not being applied rigidly after a lapse of fifteen years, but the apostles were still giving "witness of the resurrection" as they had done at the first. In the early years the church probably made much of preaching. Paul is described in one instance as having preached until midnight (Acts 20:7).

We have an official account of the public services of the churches of the northern part of Asia Minor dating about sixty years later than the events in today's lesson. The account says that the Christians were accustomed to meet "on a certain fixed day before dawn." This was in all probability Sunday. In this early morning meeting "they sang a song in alternate verses, a hymn to Christ as God, and they bound themselves by an oath to do no wicked deeds, to commit no fraud, no theft, no adultery, and never to falsify their word, and when anything is entrusted to their care, to deliver it faithfully." The account goes on to tell that after this early morning meeting the group would separate and then reassemble later in the day for a meal together. Their food was "of an ordinary and harmless kind."

Missionaries Ordained

After the church had become convinced that it was the Lord's will for Barnabas and Paul to go out as missionaries, they "laid their hands on them" (Acts 13:3). This sounds like a formal ordination, probably held some time after the call was noted. This ordination marks the beginning of a new era in the work of the church.

The opening events of the first missionary journey are covered in the selected passages of Scripture, though not in the printed text. It is important to

note that early in this journey the Jewish name "Saul" was replaced by the Roman name "Paul" (Acts 13:9). Immediately after the conversion of the proconsul, Paul had, not only a new name, but a new sense of authority and leadership. Whereas the party had started from Antioch under the title of Barnabas and Saul (Acts 13:2), it left Paphos a short time later as "Paul and his company" (Acts 13:13). And from that point to the end of the book of Acts, Paul is the leading character.

Work in Lystra

The scene now shifts to Lystra, a city of Asia Minor not a great distance from Tarsus. There the missionaries encountered a crippled man who never had walked. This man was in the audience and heard Paul speak. Seeing that the man "had faith to be healed," Paul healed him.

The healing of the cripple caused events to take an unexpected turn. The people saw the miracle through the eyes of their pagan religion and, assuming that the two missionaries were messengers from heaven, gave them names of Roman gods and started to offer them a sacrifice. Barnabas and Paul "rent their clothes" in protest against the act, and used the occasion as an opportunity to preach the truth of God.

Paul met with opposition wherever he went. Just at the point where it looked as if he would be able to do good work in Lystra there came a delegation from Antioch (of Pisidia) and Iconium, neighboring towns in both of which his preaching had led to trouble (Acts 13:50; 14:1-6). This delegation stirred up such animosity that Paul was stoned and was taken out of the city, presumably dead.

There the mob left Paul, surrounded by his converts. We can but imagine the details of the scene. As the bereft disciples stood about the apparently lifeless body of Paul, he arose. The logical thing would have been for him to go on his way as rapidly as possible and before further physical violence was done him, but, instead, he turned and went back into the city from which he had just been dragged. He stayed overnight and left the next day.

As we enter upon a study of his work which was of vast importance to the church, we observe that the treatment accorded to him in Lystra was typical of that to which he had become accustomed. During his first journey he traveled about a thousand miles, and visited nine cities, in four of which he met with serious opposition. Yet he had among his converts a Roman governor.

ADULT TEACHER

By Howard K. Williams

■

I received a letter yesterday from an old friend of mine, who for a quarter-century has been a missionary in China. Another friend of many years, who recently returned from the hands of the Japanese, is now being inoculated with all sorts of serums in preparation for his return to unoccupied China. Missionaries are great people! Do you know any of them personally? Many of them put to shame our own feeble efforts at being Christians. I take my hat off to a missionary!

The thirteenth chapter of Acts tells of the first Christian mission overseas.

The Church in Antioch

1. *The leaders.* Tradition has it that on a street called Singon Street, just off the main thoroughfare of Antioch, the church held its meetings. There Barnabas and Saul conducted the affairs of the church with such success that at the end of a year the congregation had five prominent leaders; Barnabas, Simeon (called Niger), Lucius of Cyrene, Manaen (a foster brother of Herod the tetrarch), and Saul. Take a look at these men! We have spoken of Barnabas and Saul. But there was Simeon. And there was Lucius. Then there was Manaen, who had been brought up in the household of Herod. How did he ever become a Christian? What ease and position he gave up to throw his lot in with the poor Christians! Was it worth the cost?

2. *A serving, praying church.* This church was not a mere social club. It did not move its quarters to a desirable section of the town where it would not be too much disturbed by sin. There, under the shadow of a statue of Jupiter, these Christians gathered to learn how Jesus would have them serve. They prayed for guidance. Ask your class how many of them did one thing for Christ during the week. Can your church, by any stretch of the imagination, be called a praying church?

3. *A guided church.* When a church wants to serve and asks God's guidance, the Holy Spirit speaks to that church. He spoke to the church in Antioch, and he will speak to yours. What progress has your church made during the year? Does it want to grow, or is it satisfied to remain as it is?

4. *A missionary church.* Is there any other kind of Christian church? Can a church be called a Christian church if it is not missionary-minded? The church

TEACHERS' MATERIALS

in Antioch prayed for guidance, and the Holy Spirit told them to set aside the beloved Barnabas and the brilliant Saul. One writer says, "I wonder if they liked the answer to their prayer." We like to save the best for ourselves. Were there not plenty of heathen in Antioch? Why send these needed men abroad?

Today, in this global warfare, we see the wisdom of having sent good men and women into the mission fields. Many a life has been saved because of the preparatory work of the missionary! A plane made a forced landing on an island in the Pacific where once only cannibals lived. The seven men of the plane watched with anxiety the approach of the natives, and found to their relief that they were Christians, not cannibals. The hope of the world is the missionary church. What are you doing for missions? How much do you know about missions?

The First Missionary Journey

One bright morning two fairly young men and a boy set out on the first foreign missionary enterprise. They were Barnabas, Saul, and John Mark, the nephew of Barnabas. They probably walked to Seleucia, the seaport of Antioch. Thence they sailed across the short strip of sea to the island of Cyprus, the birthplace of Barnabas. You should have a map before you and trace their course.

They landed at Salamis; walked the distance from one end of the island to the other, to a town called Paphos; and then went by boat to Perga on the southern shore of Asia Minor, where John Mark turned back. Then Saul, thenceforth called Paul, and Barnabas continued the journey through dangerous mountains to Antioch of Pisidia, to Iconium, to Lystra, to Derbe. Then, retracing their steps, they returned to Antioch.

John Mark's Return

We do not know why John left Paul and Barnabas. Certainly Paul was provoked that he did leave them. Whatever the reason, John Mark had no part in the good that was done on that momentous journey.

How many church members are like that! Whatever the excuse may be, good or bad, when we go back we have no share in the missionary work of the church, and someday some of us will hear Jesus say, "Inasmuch as ye did it not." The condemnation of the Master rests upon the one who does not keep on going. Consider the five foolish virgins. Consider also the one putting his hand to the plow and turning back.

The Danger of Popularity

Of all the dangers Paul and Barnabas encountered, this was the most dangerous. The people were ready to worship them as gods. It would, of course, have been easy to pose as gods and take the credit for the miracle. But had they chosen this course they would have ceased to be Christ's missionaries.

Yet it is easy, and natural, for us to take the credit to ourselves. It is hard to remember that all we have is that which we have received. If I can teach, or preach, or encourage, or help, or have a pleasing personality, the credit is not mine, but God's. God endows us with whatever talent we have.

The physician does not heal. The Christian worker does not convert. Both alike are men dependent on a Power greater than themselves.

The Return to Lystra

Imagine that! Lystra was the city in which they had been stoned, and yet the missionaries went back. How often ought I to forgive? Compare these missionaries with some Christians today, Christians who are not stone, but who because of some little grievance will not come back to the church. Paul and Barnabas could talk about faith because they knew by experience what faith is. They knew that we must through much tribulation enter into the kingdom of God. Are you this sort of Christian?

Christian Testimony

What is the matter with the old-time "experience meeting"? Why is it we have to have a "sacred vaudeville" at the midweek service in order to draw a crowd? What has become of Christian witness and testimony? Is it "out of date" because Christians generally do not do enough Christian work to have an experience worth telling about?

One evening in our prayer meeting a woman arose to speak. Everyone was surprised. She had never spoken in a prayer meeting before, but this night she had something to tell, and she wanted to tell it. She had visited a foreigner in the hospital, had prayed with him, and had seen the tears stream down his cheeks as he thanked her. She told the story without any sign of nervousness, because she had forgotten herself entirely.

There is a vast difference between having something to say and feeling one has to say something. It is hard work to say something when one has nothing to say. It is a privilege to have something worth saying and then to have opportunity to say it.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

In the autumn of 1787, as Joseph Belcher tells us in his biography of William Carey, a group of several neighboring ministers assembled for religious services in the Baptist Church, Northampton, England, of which Dr. John Ryland was the venerable former pastor. After the services, as was their custom, the ministers met to smoke their pipes and engage in discussion. Dr. Ryland, being somewhat the dean of the group, suggested that the two youngest ministers present propose a question for discussion. One of the group was William Carey, then only twenty-five years old. After a moment of thought, he proposed the question, "Have the churches of Christ done all they ought to have done for the heathen nations?" Whereupon, we are told, Dr. Ryland thundered at him, "Young man, sit down; when God pleases to convert the heathen world, he will do it without your help or mine either!"

It is only fair to say that Dr. Ryland later changed his views, and became one of the founders of "The Particular Baptist Society for Propagating the Gospel Among the Heathen." But it seems incredible that a Christian minister could ever have taken such an attitude.

Certainly, such a view seems difficult to understand in the light of the opening verses of today's lesson. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

Developing the Idea

"So they, being sent forth by the Holy Ghost, departed unto Seleucia." What a commonplace statement that seems to be as we read it! But if Paul and Barnabas could have had any conception of what the missionary movement was to become in the world, how their hearts would have beaten within them as they started out on their first missionary journey together! Like the ripples that spread over the entire surface of the lake, so the movement to win the world for Christ has gone on.

From two men setting out to preach

¹ Joseph Belcher, *William Carey: A Biography* (The American Baptist Publication Society, 1853), p. 19.

TEACHERS' MATERIALS

in a new village, the movement has extended until today, as Kenneth Scott Latourette has pointed out, Christian missionaries have "given a written form to more languages than had previously been reduced to writing in all the history of the race. They have preached the Christian gospel as they have understood it in more tongues than have ever before been used to give voice to any one set of ideas. . . . They have been the schoolmasters of whole races and nations. . . . Best of all, through them hundreds of thousands have found in Christian faith and experience the beginnings of a new life with God, and Christian communities have been brought into existence and are perpetuating that faith and experience among their own people."²

The last sentence of Dr. Latourette's observations takes on peculiar importance in the light of present-day world conditions. Paul and Barnabas soon ran into difficulties. They ran into men of evil designs (such as Elymas the sorcerer). They ran into men who envied them their success. "When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul" (Acts 13: 45). They ran into false beliefs (those who believed in Jupiter and the other Greek gods). Present-day missions face the same difficulties in many lands. Emperor worship, doors closed to Christian missionaries, missionaries interned or repatriated, war—all these obstacles stand in the way. But the seeds have been planted, and the work will go on.

It was the Holy Spirit that sent the first missionaries out. The Holy Spirit is still behind this work. We can believe nothing else.

Consider this further thing. Paul and Barnabas found that the people in that day who believed in gods wanted to see them incarnated. How they hoped that Barnabas was Jupiter, and that Paul was Mercury! Those hopes were not fulfilled, but our missionary efforts are based on a hope that was fulfilled. Our God *did* become incarnate in the Person of Jesus. "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19). But he needed Paul to tell it. And he needs us to do the same.

Discussing the Problem

1. What major problems confront the missionary enterprise today?
2. What encouraging factors are there in our present-day missionary outlook?
3. What more can your church do to promote the cause of missions?

² Kenneth Scott Latourette, *Missions Tomorrow* (New York: Harper & Brothers, 1936), p. 14.

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson



Plan for Class Session

Last quarter we studied the life of Jesus. The purpose of the whole quarter was to create in the hearts of the pupils a desire and a decision to become followers of Jesus. We are now studying the life and letters of Paul, in order to learn the secret of his greatness as a Christian. The primary purpose of the present series is not to learn the facts of Paul's life, but rather to discover some practical lessons for ourselves.

We are indebted to Paul for launching the missionary movement which finally brought Christianity to our Western world; but we do not study about it simply to acknowledge our debt to Paul. Rather we study about it in order that we might see how Paul found inspiration and guidance and to learn how we, too, may find the same sort of inspiration and guidance in our efforts to serve the same Master. Last quarter, we discussed Christ as Saviour and Lord, not merely as an ideal. This quarter, we would see, through Paul, Christ as Saviour and Lord. Perhaps we may learn to live in such a way that others may see through us, Christ as Saviour and Lord.

If we have stressed this point to the exclusion of detailed suggestions for the class session of this week, it is in order that we may have a better understanding of how to plan the remaining class sessions of this quarter. The material in *Intermediate-Senior Class* this week can be followed so closely during the class period that few additional suggestions are necessary. You will note that this material begins with life situations and illustrates them from the experiences of Paul. It undertakes to teach the proper response to them. This procedure will be followed throughout the remaining lessons of the quarter.

It is suggested, therefore, that instead of beginning with the facts of the lesson, you begin with the situation in which the pupils find themselves; namely, a situation which calls for choices, decisions, plans, and purposes. Is anybody wise enough to confront such a situation unaided? Surely not. From whom may help be had? From God. But how does God guide us? The three specific ways by which his spirit guides are easily seen in the experiences of Paul on his first missionary journey.

While we are not studying the journey of Paul simply that we might know

where he went and what he did, it is important that we know these facts. Consequently the journey should be traced on the map. As much should be learned of what happened in each place as time permits. When that has been done, the questions under "Test Your Reading" should be asked and answered. Then the "Choose Your Answer" test should be marked. The correct answers are: (1) b; (2) d; (3) a; (4) d.

Truth in Action

The missionary enterprise, now as in the time of Paul, is at the heart of Christianity. Modern missionaries, like Paul, are guided by God's Spirit through trials, hardships, and dangers. If possible, have someone who has visited the mission fields tell your pupils something of the great work being carried on. Many of our missionaries have been compelled to return home for the duration of the war and consequently are now available for our churches. The doors of opportunity have for a season been closed; but already it appears that greater opportunities than ever will be opened at the close of the war. Some of our missionaries still remain in the war-torn lands where they are bravely enduring great hardships. Intermediates will be greatly moved by stories of their experiences. Many such stories can easily be found in the publications of our foreign mission societies.

If a world map is available, it can be used this week for two purposes: first, to show the travels of Paul and Barnabas on the first missionary journey, and second, to show where the Northern Baptist Convention today has its mission stations. Make a real effort to have a suitable map of the world in your classroom.

Show how extensive our present missionary activities are. When the little church at Antioch sent out the first missionaries, little did it know what a great undertaking it was launching. But after the Christians at Antioch found such great joy in their Christian experience, they wanted to share it with others. That is the motive of every church which supports modern missions. We may not be able ourselves to go to the foreign fields as missionaries, but like those Christians at Antioch we can have an important part in spreading the gospel by sending those who can go and are well equipped for such a task.

What part of your church budget is devoted to missions? If you do not know, find out in order that you may encourage your class to make some contribution to this cause.

TEACHERS' MATERIALS

LESSON 5 — APRIL 30

Paul Wins Recognition for Gentile Christians

Acts 15: 1-35; Galatians 2: 1-21

Acts 15: 23b-29

23b The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Galatians 2: 1-2, 9-10, 20-21

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

KEY VERSE: *Being justified by faith, we have peace with God through our Lord Jesus Christ.— Rom. 5: 1*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire



In previous lessons we have referred to the rift that occurred in the early church between the Jewish and the Gentile elements. The dispute finally came to a head in a church council and was settled in favor of the Gentiles. The leader in the Judaizing party, James the brother of Jesus, finally suggested the terms of solution, which were approved by the council and passed on to the churches.

In general comment upon the council we ought to note that there was no one in authority who could pass his views down to the churches as binding. The authority of the findings of the council which were sent to the churches rested solely in the statement, "It seemed good to the Holy Ghost, and to us, . . ." (Acts 15: 28). In succeeding years this first council of the church has been used as a pattern. It was composed of properly qualified church leaders, and, in general, its judgment was accepted as intellectually and morally sound. It showed a spirit of brotherly love and a minimum of dogmatic factionalism.

Action of the Council

The prominence of James in the early church is a fascinating subject. The

fact of his having been the brother of Jesus accounts in part for his prominence, but there are evidences that he was a very unusual man in his own right.

Another element of interest in connection with the council is that the opinions of Paul and Barnabas were not "armchair" opinions. They had been wrought out by hard experience. Paul's record up to the time of the first council was dotted at several points by positive rejections of his message by Jews, and by a corresponding eagerness of Gentiles to receive it (Acts 13: 42). And we have already noted that the free acceptance of Gentiles into fellowship seemed to have God's sanction in that they were given the gift of the Holy Spirit. Most of the great steps taken by the churches in the formulation of doctrines and polity have been the product of practical experience. They have been hammered out on the anvil of service.

The Letter to the Churches

We shall do well to study in some detail the letter of the Jerusalem council to the Gentile brethren in Antioch, Syria, and Cilicia. We have no way of estimating the number of Christians affected by this letter, but from a study of the first missionary journey of Paul it is clear that the number was large. No doubt he found many Christians already in the parts of Asia Minor which he visited.

The letter from the council stoutly denied that any order had emanated from the Jerusalem church to the effect that Gentile converts had first to submit to the rite of circumcision before they could become Christians. Casual Bible students, particularly if they study commentaries more than they do the Bible, could easily get the impression that the Jewish attitude was invariably unyielding. Joseph of Arimathea and Nicodemus, men who must have been tolerant and broadminded, were no doubt typical of a substantial element of the Jewish population. That they were too much bound to the Jewish hierarchy to express an honest opinion of Jesus, can be understood. John reports that even among the chief rulers there were "many" who believed on him but were afraid to admit it (John 12: 42). James, the brother of Jesus, although a Christian, is said to have been very graciously received by the Jews of Jerusalem.

Judas and Silas, who accompanied Barnabas and Paul to present the message to the churches, were distinguished for having "risked their lives" for the name of Christ. The practice of sending men out two by two was very common. Jesus followed it in sending out the twelve and the seventy. Cornelius sent two servants to see Peter (Acts 10: 7).

Requirements for Gentile Christians

There were but two provisions laid upon the Gentiles coming into the faith.

One was to abstain from meat offered to idols. This restriction is for the very obvious reason that in the eating of such meat they would seem to be participating in the sacrifice. (See Romans 14; 1 Corinthians 8.) The council's thought was that it is good to abstain even from harmless things if by our indulging we cause a weaker brother to stumble. The average heathen worshiper had little or no gift for moral discernment. He could not draw close moral distinctions. It was therefore best not to expect him to do so.

In connection with the restriction against eating the flesh of animals which had been strangled, and the eating of blood, it needs only to be remembered that Christians generally met in the same place of religious worship with the Jews. The Mosaic law was universally read. The Old Testament was the only Bible the Christians had. To violate principles of the law would have been to court misunderstanding. The provisions of the letter we are studying represented a concession on the part of the Jewish element in the church. The Gentile element was quite properly asked to make concessions also, for the two lived together.

The warning against fornication applied not alone to illicit relations which were so common as to make the year 1944 look prudish; it applied also to participation in the revolting heathen religious observances in which the most shameless violations of purity took place as a part of the worship ritual.

It is easy to understand why the letter was eagerly received in Antioch (Acts 15: 30-32).

Before looking at the section of the lesson drawn from the epistle to the Galatians, we should note that this epistle was written to the churches of that section of Asia Minor known as Galatia, a mountainous district peopled with descendants of the same wild Gauls who four hundred years earlier had overrun great stretches of the Roman Empire. After Paul had visited the section twice, news came to him that Judaizers were trying to undo the preaching of the gospel of grace which he had done there. Therefore, he wrote this letter, which contains an impassioned plea for continued faith in him and his gospel. Its terse declaration, "The just shall live by faith" (Gal. 3: 11), caught the imagination of Martin Luther and became the foundation of the Protestant Reformation.

Paul's Own Story

The second chapter of Galatians is Paul's own story of the visit to Jeru-

salem. It is told from a slightly different viewpoint and with an emphasis that Luke did not give to it. Paul said that he went with Barnabas and that they took with them Titus, a convert of Greek parentage, who had come into the Christian fold without first becoming a Jew (vs. 3). From what we know of Titus he was without doubt a strong character. Paul probably intended that he should be to the Jewish Christians an example of Christian character outside the Jewish group.

The Galatian account was written almost a decade before the one in Acts. Paul reminds his readers that he had worked in independence of the Jerusalem authorities. Not only did he go up to Jerusalem "by revelation" (vs. 2), but his ministry from the start had been an independent one. He began teaching in Damascus before he had had any formal instruction regarding Christian doctrines.

The first noticeable difference between the two accounts of the Jerusalem visit is that Paul in Galatians classifies himself as the apostle to the Gentiles, while he calls Peter the apostle to the circumcision (Jews). (See vs. 7 ff.). Peter understood himself to be the apostle to the Gentiles (Acts 15: 6 ff.). In all probability this apparent discrepancy in the opinions of the two men was due to the fact that neither had known fully what the other was doing. It is a situation frequently repeated in the church today. Yet as Peter and Paul became more closely acquainted through the years their attitude toward each other was softened. In connection with what seems to have been a sharp misunderstanding between the two men we note that Paul saw a division of labor in the kingdom program. He said that he and Peter had been set aside for different tasks under God and that each was filling out the sphere for which God had fitted him.

"He doesn't co-operate with us," said a pastor of one of his fellow pastors in the city, "but I believe he co-operates with God." There is always a danger in assuming that our work is the standard by which every other worker must be measured.

Verses 20-21. The secret of Paul's success lay in his consecration to God's eternal purpose. His freedom from the law was valid because he had given himself over to the work of God. The freedom of which he spoke would not apply to one who is morally careless. In Paul's case the law was set aside because it was no longer needed. Paul had died to sin, and his life could be understood only by seeing Christ living in him.

ADULT TEACHER

By Howard K. Williams

Read carefully Acts 15: 1-35 and Galatians 2: 1-21, passages which deal with the problem of receiving Gentiles into the early Christian churches. Although this issue may seem dead to us, yet the principle involved is now being tested in the churches.

A Puzzling Controversy

When Paul and Barnabas returned to Antioch from their first missionary journey, they no doubt had a conference with their fellow leaders. After telling some of their experiences, it would be natural for them to ask how things had been going at home. The ominous answer came, "Not so well." The home leaders told that "certain men" had come down from Jerusalem and had insisted that Gentiles must pass through the Jewish rite of circumcision before they could enter the door of Christian church membership. This requirement naturally puzzled the Gentile Christians. They did not see the reason for it. They had been taught that faith and repentance were the only requirements.

Both sides of the controversy, however, were sure they were right. The old Mosaic law had been revered and practiced for more than a thousand years. Why should these newcomers try to change it? So the Jewish Christians were determined to make the church just a refined form of Judaism.

On the other hand, Paul saw that the Mosaic law was only a preparation for the coming of the Messiah; that to burden the Christian church with Jewish rites would eventually stifle its spirit and make the church as formal as Judaism itself had become. The issue must be decided, but, if possible, without splitting the church into two antagonist groups—a Gentile and a Jewish church.

There are always people who seem to think they are doing the Lord's will by splitting churches. We still have such people with us today. What we sorely need is understanding Christians who see clearly the issues, the right and the wrong of both sides, and yet are statesmen enough and Christian enough to settle matters without a split, so long as the vital truths are not compromised.

Talking It Over

It is a sad thing when the work of the Lord is hindered by differences. Paul spent a great deal of time trying to bring harmony in the early churches. Note his first letter to the Corinthians.

He must have become discouraged when they broke the news to him about the church in Antioch, but he was not a man to ignore the issue. So, with Barnabas and a few others, he set out for Jerusalem.

Note how the group preached to the Gentiles on their way. They did not allow a dispute to keep them from continuing the Master's work.

The passage in Acts needs little comment. James and Peter and the others talked the matter over calmly and thoroughly and came to the conclusion that they should not require Mosaic rites for Christian fellowship; that a firm belief in Jesus as Lord and Saviour, a clean life, and a right example were the only requirements necessary.

Today, we as Christians should learn what a Chinese Christian has suggested: "Agreed to differ but resolved to love."

Broadmindedness does not mean shallowness. Truth is deep and narrow. There can be no compromise with respect to the fact that two plus two equals four. That is a "narrow" truth. So Christian truth is "narrow." Either Jesus is divine or he is not divine; either he is Saviour or he is not Saviour. Paul and the other leaders were not compromising truth. They were making a distinction between what had been required of Jews under Mosaic law, and what should be required of Christians under the law of Christ. In so doing they maintained the law of *love*, which is the basic law of Christ's kingdom.

Let us be sure to settle our differences according to this law! In working out the form of Christianity in every land, we must remember that the principal thing is absolute belief in Jesus and sincere love one for another.

Back of the Council

We have all seen the futility of agreements written on paper, even of treaties solemnly made. These have proved to be nothing but scraps of paper to be torn up when expediency or diplomacy decreed.

Such might have been the result of the Jerusalem council had not those involved willed to make the agreement live. So they went their ways and continued teaching.

In the Galatian letter Paul recalls the controversy. With firm conviction he had maintained this principle of freedom in Christ. He did so, not because he liked controversy, nor because he wanted to show authority, but because he had so identified himself with Christ that no one could dispute his life in Christ.

He could say, "I am crucified with Christ: nevertheless I live" (Gal. 2: 20).

The abandonment of Paul to Christ was the origin of real life. "He that hath the Son hath life" (1 John 5: 12). The abandonment of the holy man to Brahma means death to personality. The abandonment of the Mohammedan to Allah means cruel fanaticism. The abandonment of the Jew to law means bigotry. The abandonment of the Christian to Christ means life in its fullest, richest sense. The principle which Paul was anxious to establish, and for which he gave his life, was that righteousness does not come by law, but by commitment to Jesus Christ. Paul's teaching fulfills—completes, fills full—the Old Testament saying, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

Rules and rites do not make a redeemed heart; but a redeemed heart will make good rules and give external rites real significance. Baptism does not save a person, but a person saved by faith in Christ makes baptism a beautiful symbol of death and resurrection through Christ. So Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

In these troublous times we need to have a place apart where peace may come to our hearts. And only those who are justified, not by works they do, but by faith in Christ, can have peace with God. Paul was not fighting to maintain his opinion, but that all men everywhere might have peace through faith in Jesus.

The Need Today

The Christian churches should settle their differences, not by splitting their forces into more sects and denominations, but by agreeing on the one great principle of Christ's adequacy for every repentant heart and for a seeking world.

We need today the type of Christianity that Paul exemplified. To him there was no one and no thing superior to Jesus. As one writer has said, "His Christianity was identification of the Christian with Christ. It was not merely liking a scheme of doctrine, nor following a certain course of devotion, nor accepting one offered grace. It was absolute union with Christ in spiritual experience. Nothing is more characteristic of the apostle than the way in which, in almost every epistle, he describes the Christian life as going step by step with the life of Christ from the earthly humiliation and death to the heavenly triumph."

Let us try in our own lives and in the life of our church to go step by step with him—and with one another.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

"It is a commonplace that men come to regard with complacent indifference blessings long enjoyed. What we ourselves earn, we are keenly aware of; what we inherit, we have to be taught to appreciate." So writes David S. Muzzey, famous historian, in an article on "Religious Liberty and the Constitution."

To us today, the freedom to express our religion seems so commonplace that sometimes we fail to remember the stiff fight Paul had on his hands to win this privilege for us. For he was fighting, not only for the Gentiles of his day, but for those of every succeeding generation, when he claimed for them freedom from man-made requirements which, for historical reasons, may be cherished by some groups, but are not essential for all groups to practice.

Developing the Idea

That Christianity was able, as it moved out into the Gentile world, to slough off the legal requirements of ancient Judaism, was due to no accident, but to the courageous and insistent leadership of Paul and to those who stood with him. This was no small matter that plagued the early church. Jesus came to set men free from the burden of outward form. Salvation was an inner matter. It came by faith, and did not depend upon whether a man performed this rite or that. And yet there were those who insisted that Gentile Christians be required to observe ancient Jewish rites. To this point of view Paul was unalterably opposed.

How keenly Paul felt on this issue is apparent in the fervor with which he waged his argument in the Jerusalem council, and also in the force of his language in his letter to the Galatians, which deals primarily with this problem and therefore has been called our religious "declaration of independence." Paul won his point. And Christianity today stands free of the ancient Jewish customs and traditions.

This lesson should be of special interest to Baptists. For, in the course of history, it was to fall to the pioneers of the Baptist cause to wage again the battle for an unfettered expression of religion. With the edict of Constantine in A.D. 323, religion passed under the controlling hand of the state. The state supported it, even enforced its observ-

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

Plan for Class Session

Nothing would be more helpful or impressive than for your pupils to meet a returned missionary and talk with him about preaching the gospel in foreign lands. With so many missionaries unable to continue their work abroad on account of war conditions, it is possible that a missionary might visit your church sometime during this quarter. At any rate, do something to develop an interest in and an understanding of our Baptist mission work in many lands.

Today's lesson shows how difficult it is for people of different backgrounds and traditions to understand one another. It will never be possible to prevent all misunderstandings. Nor will persons think alike on every question. Brotherhood will never be realized by eliminating all disagreements, erasing all differences, and securing unanimous agreement. Rather, it is possible of realization only among people who are willing to grant to one another the right to be different. The trouble often is that we want to compel others to think as we think, to do what we do, and to be just like ourselves. When everybody takes that attitude there can be no getting along together.

Consider how impossible it would have been for Christianity to become a great world religion had not Paul and men like him seen that Jewish traditions, laws, and customs were not an essential part of it. Our modern missionaries have to face the same problem that was faced in the first century. Because Christianity has become the religion of Western civilization, and the missionaries are products of that civilization, it is often difficult for them to reach Oriental peoples. But Christianity can flourish in any civilization. We owe much to Paul for having recognized this truth early in the history of the Christian missionary enterprise. He stood for the rights of people everywhere to become Christians and yet retain their own racial and national loyalties, and to follow their own customs in so far as these are not contrary to the Spirit of Christ. By so doing, Paul made it possible for Christianity to become a world religion rather than a limited Jewish sect.

The world today has great need of being unified. But the unification of the world will not come about by breaking down all loyalties to smaller units.

Every person loves his own native land, and to him it is the fairest land on earth. But love of one's country does not require one to injure another country. In fact, the opposite is true. Every nation of the world would be blessed by sharing with other countries its own good and their good. The world is a great neighborhood, and among neighbors what hurts one hurts all and what blesses one blesses the others.

Likewise, Christian unity throughout the world will not be brought about by erasing all denominational differences. It is perfectly natural for us to love the particular church to which we belong. But at the same time we must grant to others full rights to love their best particular denomination, and we must be willing to co-operate with Christians of all denominations in promoting the cause of Christ. A larger loyalty does not destroy lesser loyalties. Instead, it makes them more meaningful.

Truth in Action

Have some member of the class find out about the Federal Council of Churches and the World Council of Churches, and report how these agencies are promoting Christian unity. Do they seek to destroy all denominations, or not? Is one less a Baptist who co-operates with other Christian groups? Is one less Christian who loves a Baptist church more than he loves a Methodist or some other church? Here is an opportunity for teaching both denominational loyalty and loyalty to Christ.

In recent years, considerable emphasis has been laid upon Christian unity. It was, and is, a desirable emphasis. Competition and rivalry among denominations did weaken greatly the Christian cause for many years. But it is a mistake to break down denominational loyalty. Indeed, the more loyal we are to our own church, the more loyal we are likely to be to the whole Christian fellowship. A man is not a good citizen of his community, if he is not faithful to his own family. In the same manner, one is not likely to be a good Christian who is not faithful to the particular church of which he is a member. On the other hand, a man cannot be faithful to the best interest of his family if he is not a good citizen of his community. No person can be a good Baptist if he is not a good Christian. Try, therefore, to develop in your pupils a loyalty both to their own church and to Christ.

The correct answers for this week's true and false test are: (1) *False*. (2) *True*. (3) *False*. (4) *True*. (5) *False*. (6) *False*. (7) *False*. (8) *False*. (9) *True*. (10) *False*.

ance, and so, of course, determined the type of religion it should be. This concept continued until Roger Williams raised his voice of protest in the seventeenth century. Banished from the Massachusetts Bay Colony because he insisted on separation of church and state, Roger Williams, with a few followers, established at Providence in 1638 by compact the first government in human history to state that its authority was to be "only in civil things." Williams was the Paul of his day—a flaming apostle of the principle of liberty of conscience.

But it was not until James Madison, urged by such Baptist leaders as John Leland, introduced into Congress the first ten amendments to the Constitution, that it became the law of the land that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Still the rights of others call for courageous champions. The rights of minorities wait to be established even in democratic America. In many of the nations of the world, freedom of religion is denied.

It took courage for Paul, Jew as he was, to stand out against the strong sentiment in favor of continuing certain Jewish practices which he felt had no bearing on living the Christian life. But Paul put what he believed was right before any thought of personal safety and security. Certainly, he believed that the center and circumference of the Christian religion was faith in Christ. In fact, he insisted that it was no longer he who was living, but Christ was living in him. And always, our concern for the rights of others should be based in Christian love.

Jesus was interested in the rights of others. To certain lawyers he said, "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (Luke 11: 46). In a day when so many people are interested only in demanding their rights, we must do well to be less interested in our rights, and more interested in the rights of others. Certainly as Baptists we must use our influence to win for all men everywhere the right to enjoy freedom of religion.

Discussing the Problem

1. What do you conceive to be the basic principle for which Paul was contending?

2. In what ways is freedom of religion being jeopardized today?

3. What can Baptists do to further the cause of freedom of conscience?

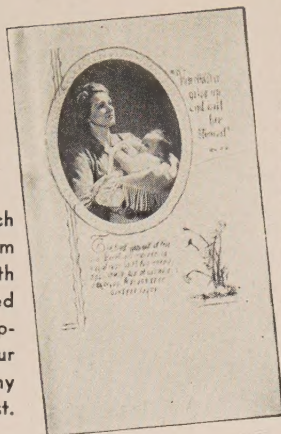
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Offering Envelopes

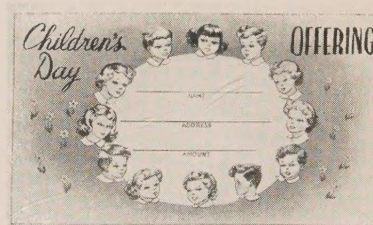


THESE new Special Offering Envelopes, lithographed in color, are unusually attractive and are available for many special days and occasions. People are generous, and these Special Gift Envelopes bring surprising results.

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The Missionary and Educational Program of the Publication Society has always been supported in part by the Children's Day Offering from many schools. Write for details concerning this year's special program, "The Bible Speaks." The printed copies of the order of service and offering envelopes are FREE.

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and I can't tell you how much it means to get them. When our Chaplain distributes "The Secret Place" it's "first come, first served." Even though it isn't a stranger to me, reading it under these conditions and seeing it "go to work" on the other boys makes me realize its real value. Please thank the folks at Church for me and tell them to keep "The Secret Place" coming through every quarter.

With love to all ...

Your Son,

B

